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UNITED MISSION STUDY

A Cloud of Witnesses

By Elsie Singmaster

Review of Chapters I and II by Mrs. E. D. McKune

THE great "Cloud of Witnesses" daily living the Christ life includes people of every race and continent. This fact is not new to us. The missionaries and missionary literature of our own denomination speak to us of those in India, Egypt, Sudan and Abyssinia who are faithfully and successfully answering the challenge:

"Over and over the cry is heard,
Come and bring us the saving Word;
Over and over the message rings
From the loving lips of the King of Kings,
Go and tell them, 'tis my command,
Go and tell them in every land!
And while one soul of the sons of men
Waits for the Word from the lips or pen,
Ye who have heard it must tell it again."

Yet only a study such as we have presented this year in our United Mission Course can make us realize to what extent the women in the so-called Mission Lands are witnessing as Bible-women and Evangelists, as Teachers, as Physicians and Nurses, as Social and Welfare Workers, as Pastors' Wives, yea, even as consecrated Artists, Musicians, Writers and Business Women.

In the Preface our gifted author, Elsie Singmaster, says, "The converting of the nations is to be brought about not by the imposing of a foreign church upon non-Christians or by the preaching of a band of aliens, however ardent their devotion or burning their eloquence, but by the nurture in each nation of its own missionaries. If decades of missionary effort have created even a small working force of Christian Chinese, Japanese and Africans, then they are successful." The seed sown by missionaries is growing into self-sustaining, indigenous churches, the greatest evidence of the success of Missions.

Nineteen hundred years have passed since the manifestation of the POWER at Pentecost and the beginning of the propagation of the one religion that glorifies Womanhood. Is it not a privilege to learn of some, and these only a few, of the modern host who because "they turn many to righteousness shall shine as the stars forever and ever?"

CHAPTER I—BIBLE WOMEN AND EVANGELISTS

Mention the word *Bible-woman* and most of us will visualize one who meets with non-Christian women in their homes; mention *Evangelist* and we picture one preaching to the multitudes. Yet who can separate the one from the other? Rather, let us refer to them together as "those who go from door to door, from street corner to street corner, from village to village, into hospitals and prisons, into the market places and the homes of the lowliest telling the good news of the Gospel. The majority speak in simplest language, others possess eloquence and logic which confound the scoffer." (Text)

Especially where Islam has been responsible for the veiling of women has the Bible-woman been indispensable in the progress of Missions. Many doors has she entered which were closed to those from another land. Dr. Buck in *India Looks to Her Future* thus concludes his discussion of the narrow life of purdah: "To these purdahnasins have gone their Christian sisters to create new interests, to bring new health, and to tell of One who never shut a woman behind a wall and was never so sensitive to human sin, pain and sorrow as when he saw them afflicting a woman." Though many may be "candles" and not "shining lights" who can estimate the quiet, uplifting, Christian influence of these patient Bible-women and Evangelists whose lives surmount discouragements and persecutions?

Even as the every-day details in the lives of our friends lead us to understand and love them, likewise with the friends who come to us from the printed page—the details endear them to us. Each of the twenty-one women, thirteen of whom are still living, chosen by our author for this chapter, has an interesting spiritual photograph. We have no reason to regard one above another, however we can attempt to give in detail only the lives of several and merely mention the others, hoping that this brief glimpse will be an inspiration for further study of these victorious lives.

Listen first to the story of

SELBY OF MARBESHOO

Selby was a Nestorian, niece of a Nestorian Bishop. In 1843 missionaries opened Fiske Seminary at Urumia, Persia, for the daughters of illiterate descendents of these ancient Christians. One day this Bishop uncle brought Selby and another girl, saying, "These be your daughters, no man take them from your hand." Selby learned well, and although she was only fifteen when she was married to a worldly Nestorian preacher she carried the Christian religion with her when she became a member of his big household in a mountainous district two-day's journey away. The servitude common to widows was hers after the death of her husband, yet she found time to teach her boys, even studying Ancient Syriac that she might teach it to her youngest son. Following closely upon the joy that was hers in attending the graduation service of three granddaughters at Fiske Seminary, came her death at the hands of some wild Kurds who were terrorizing the neighborhood. She died clasping in one hand her New Testament ,in the other her diploma. She left behind her "literally

hundreds of witnesses to the Gospel, children, grandchildren, friends and neighbors". Today she lives through her son who preaches to persecuted mountain Christians on the borders of Turkey and Persia.

In *Palestine* we find

NAMEH SHAHLA

As a child of poor but Christian parents she grew up in a Christian atmosphere and was graduated from the Ram Allah Mission School. Today she is untiring in sharing her Christ with others. No distance is too great for her as she answers invitations to join herself with those who feel that sorrows are easier to bear, joys more complete if she is present. "I love my work," she says, "I love the peasants. I would like to go to America to see the wonderful things you tell about, but I would want to come back where people need me."

To *India* with her many Bible-women we now turn. Some grew up under conditions of wealth, others were Outcastes; some had Hindu, Mohammedan, Sikh, Parsee or Jain backgrounds, but now all go about their united labors of love with an eye single to Christ.

HARIAMMA

Seventy years ago Hariamma was born in the palace of a Rajah in southern India. Before she was scarcely old enough to realize that she was betrothed, the despised condition of widowhood was hers. Friendship with Gurahati, a leprous boy of the same household, grew to love but they could not marry because of her widowhood and his enforced engagement to a baby girl, but relatives permitted them to live together as if married. One day a missionary leaflet fluttered in the wind. As they read it together both were converted. Vowing to be true to each other and to the new religion Gurahati stole away

MISS ELIZABETH GORDON
Our pioneer woman missionary to India
Sister of Dr. Andrew Gordon.

MRS. ANDREW GORDON
Who with her husband, Dr. Andrew Gordon and Miss Elizabeth Gordon went to India in 1855.

LEST WE FORGET

These Missionaries pioneered that A Great Cloud of Witnesses might pioneer today in the Synod of the Punjab.

alone to seek baptism. Lonely months of persecution followed for her until one day a stranger came from Gurahati to assist in her flight. She was baptized. The missionaries told them that inasmuch as Gurahati was bound to his little girl-wife they could not live together. Love for Christ prevailed over human love. Finally however, he was freed from his unnatural contract and the lovers were married. Gurahati died a few years later but Hariamma continued as a Mission Bible-woman.

ADDEPALLE MARIAMMA

Having searched and found the satisfying Christ, Mariamma became an eloquent Bible-woman, surpassing in logic and argument the wise Brahmins. From distant villages came messages, "Send Mariamma to us. Some of our Christians are growing cold." Never weary, she sang and talked and recited Scripture all night if need be. She comforted discouraged missionaries thus: "Never mind, Amma, we must travel and toil, and God always sends us one soul in every place." Oh for faith and courage such as hers!

KONDUBAI

She was President of the Missionary Society of her church, also much interested in Temperance. Her ability as a story-teller made her a favorite everywhere. This tribute of a missionary is a short biography of Kondubai, "It has been worth all the sorrows and disappointments of my life in India just to have been closely associated with and to have loved this gifted, beautiful and faithful Bible-woman."

Only brief mention can be made of a group of *Indian* Bible-women—of PHILIP SARAH, much honored in zenanas and hospitals and in having sons, daughters and grandchildren in Christian work; of M. PARVATAMMA, also a widow teaching in hospital and zenana; of SOUBHAYAMMA, another widow who now witnesses in the Mission hospital where she first heard of Christ as she sat by the bed of her daughter; of blind KRUPAMMA, trained in Braille, and singing the Gospel; and of K. MARY ANN, incurably lame, who came to the hospital for physical cure but remained to give spiritual healing to others.

PHOEBE ROWE—Eurasian

With an English father and an Indian mother, many might think Phoebe Rowe could possess few good traits, yet she became a most eloquent speaker, a sweet singer and influential evangelist. In her school days at the Isabella Thoburn College at Lucknow she was called the "first answer to prayer of the W. F. M. S. of the Methodist Church." She was largely responsible for causing all the boarders in 1874 to become Christian. Shortly after a speaking and singing tour in America and her return to India, she died of diphtheria.

The full-page photographs in our Text of two Bible-women from *China* make their own appeal. Christiana Tsai with her smile and Mother Wang with her attitude of pleading speak to us from an ancient land steeped in the philosophy and religion of Taoism and Confucianism and from the imported Buddhism. Lao Tsu and Confucius, six hundred years before Christ, taught in a land already old in the ancestral worship which had grown naturally out of the ancient conception that earth is the exact

counterpart of heaven. In the midst of this human ethical code and the idol worship of Buddha, we hear

CHRISTIANA TSAI

say of her family that they had love for one another in their hearts, but no *hope*. This daughter of the governor of a central province of China was born into a life of culture. The family of twenty-four children, many "in-laws" and servants lived in a large mansion. Christiana tells her own story of her father's serious illness. The family visited a large Buddhist temple in Nanking, and had the priest ask that Buddha take a certain number of years from each to lengthen the father's life. But when they reached home and it seemed he was dying, Christiana gave a full measure of devotion. She literally carried out the superstition that if a child would cut a piece of flesh from his or her body, boil it and give the water to the sick parent to drink, recovery would follow. No anaesthetic, no after-treatment because no one must know of it for one hundred days! Well, the father did recover. But later Christiana lost her superstition at a government school. A preacher's simple comparison of the power of Christ to sunshine led her to become a Christian. She continued to live with her opposing family, and by the very influence of her life, at least thirty-two members of the family have been baptized. Now she influences many of all classes through her evangelistic work at the Presbyterian Mission in Nanking.

"OLD LADY WANG"

Mother Wang is typical of the consecration of Bible-women of the lower classes. Her husband found Christ while on a trip from their home in Shantung to Peking to take an examination for a literary degree. After baptism he hurried home to tell his wife and neighbors. Mrs. Wang was won by the new religion, but wanting to learn more about it, travelled the four hundred miles (the distance across Pennsylvania) in a wheelbarrow drawn by her sturdy son. She learned to read and became the first Bible-woman of the Mission. This amusing anecdote of her school-days shows her determination. One day she heard some girls singing, "Do not smoke but always tell the truth." Although she had misunderstood "lie" for "smoke" that day she put away forever the pipe she had enjoyed smoking. In the hospitals, in villages, to pilgrims visiting shrines, everywhere she was willing to preach. She sent regular reports to the conference, or as someone has aptly said, "She always got her reports in on time." Near the close of her long life of eighty years, she said, "I have trusted Jesus many years and I shall trust Him to the end."

Other Witnesses are helping to carry out the Evangelistic Program of China, including SIU LING (Beautiful Forest) who learned that no object on the god shelf could cure the illness of her daughter, or heal the burn made by hot wax when she was lifting the little girl before the idols; MRS. MING, who goes through winding streets or into the country to do good; MRS. FAUNG (Mrs. Square) begging money for the famine sufferers; MRS. WU, forgetting, in ministering to others, her sorrow at the death of her little daughter from bubonic plague, until an-

other siege of Black Death took her as a victim too; and MRS. TU KINAN, whose thankfulness to a Christian doctor for nursing her through a serious illness led her to become a Christian Bible-woman.

MRS. HAMA UCHIDA—Japan

This "Mother of the First Baptist Church in Japan" celebrated fifty years of service in 1926. Her conversion carries us back to the days when over Japan appeared posters warning Christians, even the Christian's God, to stay out.

Africa, too, has her Bible-women.

EKOT NGANGA

In Belgian Congo, Africa, she lived in a harem, knowing only the life of her town of Mpombe until the missionaries came across a seven-mile expanse of river to preach. She became a Christian, so firm that no misfortune or persuasion could keep her from trying to convert others or from attending the quarterly conference and Communion Service of the distant Mission. After the death of her unsympathetic husband she went to the Widows' Home at the Mission. Always ready to witness, she died telling the story of the Good Samaritan.

NYANG' OCINDA

This same mission in the Congo brought Nyang' Ocinda to Christ. Little Bongombe, her ward, who today lives because this fearless Christian woman was willing to defy the heathen custom of burying a babe with the dead mother, is evidence of faithful Bible-women in Africa. She is friend and adviser of many girls, much sought after in general matters of the Christian Church there.

CHAPTER II—THE TEACHER

Few women of the Orient were educated a century ago. In the face of declarations by conservative Orientals that their wives and daughters were not capable of learning, our missionaries had no easy task in starting schools for girls. "The Bible-woman and Evangelist reach the heart of the adult; the teacher influences the far more impressionable heart of the child. To supply foreign teachers for mission schools is an impossibility; to train Christian converts, and especially women converts who will themselves become trainers of teachers is imperative." (Text) And this education, according to the Phelps-Stokes Report, "involves not only formal instruction but the development of all the physical, mental, moral and spiritual powers of youth in the interest of service." As in America, so in these Oriental lands—the maternal instinct, tenderness and patience of women fit them for teaching not only their own children, but also children brought together in schools.

India—From statistics we learn that about 96.5% of the women of British India are illiterate. Christianity established the first schools for girls and today leads all the religions of India in education of women. Mr. S. K. Datta, native Indian, pays this tribute to the far-reaching influence of Christian schools and teachers: "They have been slowly creating an atmosphere favorable to Christianity, and have left a deep mark on the lives of hundreds of pupils who have not taken the final step of public profession of Christianity."

LILAVATI SINGH

It is impossible to separate the life of Lilavati Singh from that of Isabella Thoburn. The story of these two is charmingly told in a book written for Girls' Circles in the Methodist Church, entitled *The One Who Went and the One She Found.* We read

LILAVATI SINGH

After hearing this wonderful woman speak at the Ecumenical Conference in New York City in 1900, ex-President Harrison said: "If I had given a million dollars to missions and she were the only result, I would feel satisfied".

therein of Miss Thoburn's call to India, the starting of the school at Lucknow which bears her name, the arrival at the school of ten-year-old Lilavati Singh, whose gentle, artistic mother had just died. Lilavati was a third-generation Christian, but the blood of the Rajputs and Gurkahs, her warrior ancestors, sometimes manifested itself in fits of temper until the calming influence of Christianity refined the gold in her nature. Following her graduation from high school, then from college, she taught for one year in a government school. Partly through the influence of the Brahmo Somaj, a reformed sect of Hinduism, she drifted away from Christ, until one day a vision of her Christian teacher, (then in America on furlough) revived her ambition for Christian service. At Miss Thoburn's invitation she became a teacher in the college at Lucknow, the only Indian on the faculty, yet compelling the respect of the Europeans and Eurasians. While doing full work as a teacher she completed work for her A. M. degree in English. In 1899 she visited America with Miss Thoburn. So intensely interested was she in America that she was unconscious of the admiration she excited in all who met her. Upon return to India, they had only one more year of work together before Miss Thoburn was called Home and Lilavati became vice-principal of the college. The demands made upon her were many, including the translation of books and the editing of a paper for zenana women, but she met them all with Christian fortitude. Again she came to America for rest, study and the raising of money for her college. On the evening of May 9, 1909 she was called Home, shortly after undergoing a serious operation. She was buried in America, far from the grave of her adored Isabella Thoburn, beside whom she had hoped to be buried. This leader in world affairs was truly worth all that has been invested in Missions.

America is proud of her young

College Presidents. We rejoice to know that in *India*

KOSHUM SOKEY (JOY)

was only twenty-two years old when she was chosen to be the Head of the Girls' School which she herself had formerly attended. The handling of large sums of money, the supervision of three hundred girls and a faculty composed of both men and women would seem like sufficient responsibility, but in addition she taught regular classes, collected funds for a new building, managed the school gardens and assisted in Christian community work.

Others from *India,* all born into Christian homes, include MONA BOSE, one of four gifted daughters of a government physician, serving as head mistress of the Victoria School at Lahore; SARAH PHILIP, much interested in Astronomy and the first woman from Guntur to be graduated from the University of Madras, now teaches in high school; DEVAIRRAKKAN ABRAHAM, whose given name means "God's Mercy" has proved true to her name in her love for girls, not only as she meets them in the classroom but in her contacts with them through the organization of the Girl Guides, the object of which is "to become good comrades, clean home-makers and useful Christians."

For some time *Japan* has been studying Western customs, hence the percentage of leaders educated in Mission Schools is less than that of some other non-Christian lands. Following closely upon the removal of the anti-Christian posters which marred the religious landscape of Japan.

UME TSUDA

was one of five Japanese girls selected to come to America for education. Here she spent the years of her life between seven and seventeen, mastering English. Upon her return home she became interpreter to the wife of Prince Ito. She taught in the Peeresses' School for daughters of the nobility until a three-year leave of absence permitted her to study at Bryn Mawr. Her heart's desire that Christian education might keep pace with secular education in Japan led her to found a school for girls.

In this chapter, rich with *Japanese* Witnesses we learn of TETSU YASUI, holding an honorary degree from Mt. Holyoke College, now teaching in the Union Christian College of Japan; of WAKA NANOMIYA, YOSHIKO SUSUKI and MAJU TAKAMORI, well-trained Primary and Kindergarten teachers. KISO WAKUYAMA, daughter of a Samurai or knight likewise became a Kindergarten teacher. *A Daughter of the Samurai,* the autobiography of Madame Sugimoto, is well worth reading if we would better understand Kiso Wakuyama.

"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that softly hand in hand
A child and I may enter at Thy gate".

MISA NONAKA

To a childless priest and his wife who longed for a son, unwelcome Misa was born. The mother sought forgiveness at many temples for having given birth to a daughter. Because Misa must have a son as soon as possible to carry on family ceremonials at the shrine, she was mar-

ried at the age of fifteen to an unworthy man. Her father took her boy and she in her loneliness ran away to Nagasaki. Attendance at a Mission School, for secular education only, led her to remain to give her heart fully to Jesus. Her father counted her as dead and forbade her seeing her son. Misa enjoyed working in the Kindergarten she had organized in the village of Ogi, but her heart ached for her son. Finally when he was thirteen she was able to begin his education. At present she is in charge of a Colony of Old People at the Kumamoto Mission.

"In *China* where missions have a long history, the children and grandchildren of Christians have been teachers."

MRS. LI TEN KEN

daughter of a Christian scholar and language teacher, began to teach at the age of seventeen. She married a preacher of the mission and combined the duties of pastor's wife and motherhood with teaching.

MRS. S. T. LAW

active in the organization and work of the church of Christ in China began her teaching career at the unusual age of thirteen. The mother of Mrs. Law was really the teacher, but having no education herself, she acted as disciplinarian while this thirteen-year old girl conducted the classes. For forty years she has continued in connection with the True Light Seminary at Canton.

Likewise MISS TSENG and YI-FANG WU, daughters of Christians, are outstanding teachers. GRACE ZIA of Ningpo was not born into a Christian family, but was permitted to attend a Mission School. While in the Eighth grade she desired baptism, but was forbidden by her father on penalty of removing her and the younger sisters from the school. She would have endured persecution but felt she did not yet understand Christianity enough to teach her sisters. Was it not a real Christian spirit which made her defer baptism until she was through high school? She made her way through college and is now vice-principal of a Girls' School. Her sisters are Christians also.

In *Korea* we find PILLEY KIM CHOI. Although born in Northern Korea less than fifty years ago, education for girls was practically unknown, except for prospective prostitutes. At the age of seven Pilley was able to answer satisfactorily a long list of questions asked of candidates for baptism. She attended a Mission School at Seoul, later the Christian College at Tokyo. She could recite all of the New Testament. Following an "American courtship" she married Dr. Choi. She and her husband have studied in America that they might better serve Korea.

From *Syria* comes the story of ALMAZ HOURANI (Diamond), who has given forty-seven years of conscientious teaching at Sidon Seminary. Emulating the example of her own Christian mother she so lives that her influence extends wherever her Syrian pupils live.

In *Bulgaria* lives RADA EVANOVA PAVLOVA, gifted teacher, mother, sister and friend. When Rada was a child her mother was converted to Protestantism. Sometime later they had to flee from the Turks. They escaped to Constantinople where Rada entered a Mission School. She,

too, has studied in America in preparation for her life as a teacher.

MARGARET STEWART, early bereft of her mother, was reared by her Christian native father at *Liberia, Africa.* Upon completion of her studies in the Emma V. Day Memorial School she became a teacher there. Her love for music and for the simple story of the Gospels has been helpful to the missionaries.

Thus ends the account of a few of the many Christian teachers who have served, or are serving, to make Christ known through the medium of the classroom. Eighteen of the twenty-two women presented in this chapter are still living. Throughout the Orient the Union Christian Colleges, the denominational and government schools, owe much to the native Christian teachers.

GENERAL SUGGESTIONS FOR CHAPTERS I AND II

Everybody loves a story. Inasmuch as our Text is a book of true stories it should not fail to secure interest. However, the Leader sometimes in grasping for Methods of Program Presentation echoes this homely illustration: "If you have a dollar and I have a dollar, and each gives to the other her dollar, we will still each have *one* dollar; but if you have an idea and I have an idea and each gives to the other her idea, we will each have *two.*" In this spirit of Exchange of Ideas appear these suggestions and sources from which to secure suggestions to make these stories *Living Realities.*

I. Everyone should have the Text, *"A Cloud of Witnesses".* Preceding the study why not have a luncheon or "cooperative" supper for which the food is donated, but for which each pays fifty cents. Then give the Study Book as favors. (Keep the favors a secret).

II. Use *"Helps", Pictures, Charts, a Map of the World, Impersonations, Dramatizations,* etc.

1. The Booklet *"How to Use",* 25c is unusually good this year. It includes a short sketch of the life of Elsie Singmaster, suggestions for Charts, Lists of helpful Reference Books, and four short plays, *"Passing on the Light"* to be used with Chapter I; *"The Missionary Teacher"* for Chapter II; *"A Sense of Mission"* for Chapter IV; and *"The High Road"* for Chapter VI.

2. Pictures showing the life of women in other lands and photographs of the Witnesses themselves may be secured from many sources. A set of eight pictures enlarged from photos in the Text may be secured from the Literature Secretary for 50c.

3. Mrs. M. R. Hill, 105 Franklin Ave., Minneapolis, Minn., will loan large beautiful Posters. Free except for express charges.

III. Societies covering two chapters in one meeting will find it impossible to take all the witnesses in the book. We suggest that several Witnesses *only* be chosen from each chapter and these given in detail.

1. To impress that the witnesses are numerous, the leader might prepare six Charts listing on them the names of women mentioned in the chapter and the country from which she comes. Mention one striking sentence about each one not otherwise used in the meeting. To make charts attractive use blue cardboard. Mount on it white clouds bearing names or pictures of Witnesses.

2. Because of the special attention being given this year to the study of India, and also because of denominational interest in this country, some may wish to choose from each chapter the women from India, supplementing them with U. P. Witnesses.

IV. *Helpful Facts* to notice in each chapter:

1. Note how each woman first heard the Gospel.

2. Note the response to the Word of God, also types of resulting persecutions.

3. Note customs, religious practices, etc., peculiar to different countries.

4. Find similar stories from our own Missions. (Some may find it interesting to have the Society collect clippings, pictures, stories, etc., for a "U. P. CLOUD OF WITNESSES" Scrap Book.)

V. Societies using the Text in Study Classes might profitably supplement the study with some attention to Comparative Religions. For instance, at each meeting, study one country and the prevailing religion there. For Chapter I. we suggest China and Chinese religions; for Chapter II. India and Hinduism. Especially notice their effect on womanhood. Or, if the course centers around India, give a few minutes each time to a discussion of one of the religions of India.

SPECIAL SUGGESTIONS CHAPTERS I AND II

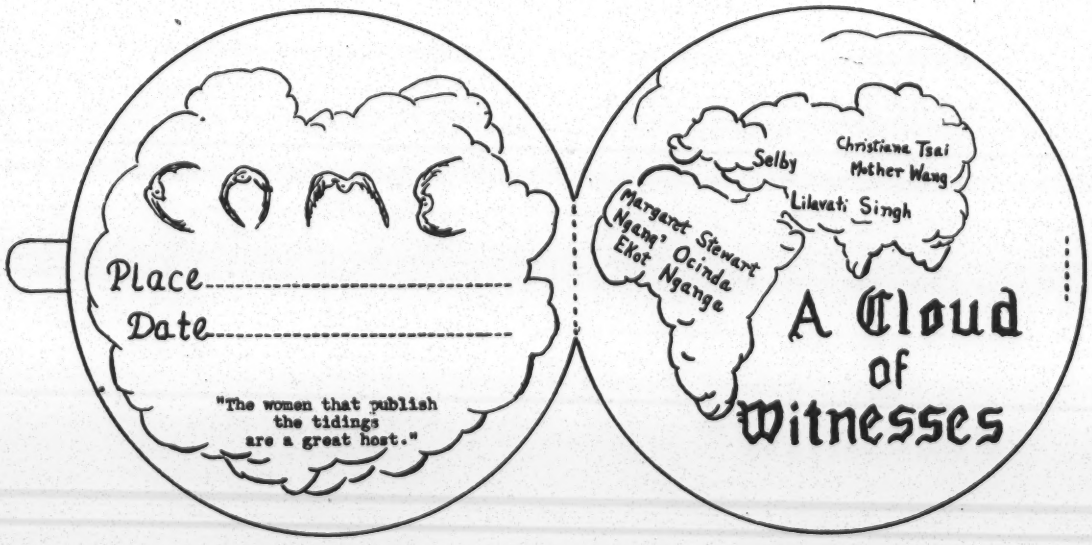
1. *Invitation or Announcement Poster.*

Poster—(See drawing) If the invitations are sent through the mail the double-circles may be cut from cardboard (blue would resemble cover of Text). Fold, placing flap through slit indicated by short dotted lines and write address on back. Instead of using the names of Witnesses on the Eastern Hemisphere it would be effective to paste on pictures of Oriental women. Or from a mass picture of many heads might be cut the continents instead of drawing the outline. The cloud on the left circle might be drawn to roughly resemble the continents of the Western Hemisphere.

2. *Devotional Service*—Plan carefully the selection of songs and Scripture. Make prayer a vital part of the meeting. The following Scripture is suggested from which to choose: For Chapter I—Hebrews 12:1,2; Acts 1:-8; John 4:1-10, 39-42. For Chapter II—Matt. 28:19,20; Hosea 4:6; Prov. 1:7.

3. *Roll Call Response*—Picture of Bible-woman, Evangelist or Teacher. (See old copies of *The Womens Missionary Magazine, Handbooks of Foreign Missions, Christian Union Herald,* etc.)

4. *Impersonations*—Several lives are given in sufficient detail and could easily be impersonated in costume, for instance—Christiana Tsai, "Old Lady Wang", Lilavati Singh, etc. "The Sidelights" furnish two inpersonations. The two plays given in HOW TO USE would be informative and inspirational with these chapters.



5. *One Who Went and One She Found*—When material is available concerning the missionary who "found" these Witnesses, the two might be presented together, either told in story form or by impersonation. Miss Isabella Thoburn and Lilavati Singh, for instance. Have two dress to represent them and a third woman tell their story.

6. *Overseas Mail*—From material given in this study write imaginary letters from several of the witnesses. Have a "postman" deliver them at the meeting to different ones who read the letter received.

FOR DISCUSSION

1. What do you mean by "success" in Missions?
2. What are the duties of a Bible-woman and Evangelist?
3. Which Witness in Chapter I do you admire most? In Chapter II?
4. Who were our pioneer missionaries to India?
5. When will the work of Foreign Missions be completed?
6. How are the present troubles in China affecting Missions and native Christians?

FOR THE SOCIAL HOUR

1. See how many words members can make from the letters in "A Cloud of Witnesses". May limit to words having missionary application.

2. Animated Spelling Match*—Make large letters for two whole alphabets. Each person takes one letter, or if there are not enough persons, one may take two letters. There are two sides and each side has the whole alphabet. The leader calls out the name of a "Witness" in Chapters I and II (Spelling the name if necessary) and those having the letters spelling that name quickly arrange themselves in proper order to spell the name correctly. Object is to see which side can spell name first.

(*) Adapted from **Three and Thirty Missionary Games.**

"Side Lights" from Our Mission in India

BIBLE WOMEN

By Miss Alice Bashir-ud-din, Bible Woman, Gujranwala, India

(Miss Alice Bashir-ud-din is one of a large and interesting family, all of whom, except perhaps one son, are engaged in Christian service. The parents were converts from Mohammedanism. The mother of the family (now dead) although uneducated, was one of nature's gentlewomen, and had a great influence for good on her family. Miss Nora, a sister, is Head Mistress of the Girls' Boarding School in Sialkot.)

IT is a great pleasure for me to tell you something about the work which is being done in the villages, by Bible Women. It is almost twelve years now since I took up this blessed service, and I am proud to say that never once in all these years have I regretted for taking up this work. The experiences have been many, but space will not allow me to tell all that I wish to.

There was a time when very few people knew anything about the Lord Jesus Christ, and even if they knew Him, their ideas were very vague. As I remember well in the early days when we visited the different villages, after we had talked to the women, they often asked us if Jesus Christ was a woman, who could perform those wonderful things. But those days of darkness are drawing into a new light, and as we go about the villages we find people more eager to hear, and ready to believe.

Our method of working in the villages is as follows: Quite a number of us go to a certain village, and then we divide ourselves into groups, one visits the Hindus, another the Mohammedans, and another group goes to the Christians.

MISS NORA BASHIR UD-DEEN
Head of Normal Training Department, Sialkot Girls' Boarding School.

One day when we were teaching in a certain village, a woman was so convinced that again and again she asked us to tell her why Jesus Christ suffered so much for her, and when we explained it, she just thanked and glorified God, and told everybody that she was a sinner, but Christ had died for her.

In another place when we were preaching, a wonderful silence prevailed over the whole village, and it seemed that God's Spirit was working in a wonderful way. The chief priest of that village was convinced, and all the people said, "Certainly Jesus Christ is the Saviour".

How often we meet young girls and women and when we tell them the story of the cross, they become so restless, and find themselves quite powerless to do anything.

We have visited villages where families are ready to come out and confess the Lord Jesus. I remember one Mohammedan family which was at first very bitter, but God's Holy

Spirit convinced them, and they confessed the Lord Jesus. After that all their relatives left them, persecuted them, but they held fast to their faith, and are now witnessing both by their words and deeds. Whenever we go to them they just receive us with open hands, and are a great help to us in our work.

At first in the villages there were no missionary societies among the Christian women, but we have established the missionary societies in a number of villages, which are run by the village pastors' wives, or the Christian women in the villages.

At the end I would like to remind you of the words that our Saviour said, "The harvest is plenteous, therefore pray ye that the Lord would send laborers in His field", and so we are praying that God would send laborers who are keen and ready to work.

TEACHERS

By Miss Flora Barkat Masih, Avalon Girls' High School, Pathankot, India

(Miss Flora Barkat Masih is the daughter of Rev. Barkat Masih, who for many years was pastor of the Gujranwala City Church, and recently an evangelist in Jhelum District.

As a Mohammedan boy, he studied and received his knowledge of Christianity in our Mission High School in Gujranwala. He was, I believe. the only member of his own family to accept Christ, and he has never wavered in his Christian faith, although his conversion meant separation from his family.)

"WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and let us run with patience the race that is set before us". Heb. 12:1.

I am very pleased to get the opportunity of writing a few lines about the work that has been done, and is being done by some faithful witnesses of Christ.

The teaching of the Indian Church is not only in the school room. There are several witnesses who have gone, whose work was to educate the Church. Rev. Shahbaz was one who educated the Church through the Psalms which he versified, and which were set to Indian tunes. His Psalms are being used in all parts of the Panjab where the Panjabi language is spoken or understood. He being dead still speaketh through this invaluable service.

Very much of the education of the Church is through village pastors. Some of the pioneers, with the help of their people, have done a great deal of witnessing for Christ. This can very well be illustrated by the faithful life of Rev. Allah Ditta, one loved and respected by all in the villages. Although he has been called home his work is being carried on by his children. His son who is a B. A. B. T. is Head Master of a school especially for village boys. He educates them to be faithful witnesses for Christ. Rev. Allah Ditta's daughters are both teaching in Mission schools where they are especially helping to train Christian girls who will be leaders in the Church.

Another great witness in the Indian Church is Mr. Macauley, father of Mrs. Samuel, who so recently visited America. She needs no introduction,

as I am sure many have met her, or have heard about her. Although Mr. Macauley has now retired, for many years he taught Bible in the Rawalpindi High School for Boys. He is still witnessing for Christ through his life. His daughter, Mrs. Samuel, is especially engaged in evangelistic work, and is helping the Indian women to take part in the building up of the Church. One of his sons-in-law, who is a B. A. has been a successful pastor for several years, and is now a professor in the Theological Seminary. He is preparing men to become pastors, in order to spread the Gospel news among the people.

MISS FLORA BARKAT MASEH
A member of the Staff of the John and Jane Denham Memorial High School and President of the W. M. S. Pathankot.

Lastly, I would like to mention my grandfather, Lambardar Kanaya, whose story you have all read in "Our India Mission". Because of limited space I cannot tell much of his witness for Christ. He had a wonderful faith, and was never backward in giving his witness.

His children and grandchildren are doing a great work in the Church. Most of them are in the evangelistic work, and are educating the Church. One of his great granddaughters, Miss Jamila Siraj-ud-din, who is an M. A., Ph. D., is the Industrial Inspectress of the Panjab. She is thus trying to uplift her countrywomen. The marvellous faith of Kanaya gives witness through his children and grandchildren.

"These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embrace them, and confessed that they were strangers and pilgrim on the earth". Heb. 11:13.

We, as teachers, have a great opportunity of witnessing among the students we teach. We get a chance of living before them the life that our Saviour teaches us to live. If we are successful followers of Christ, we will be able to present before them His picture. In Pathankot Avalon Girls' School as well as other Mission schools, we have a great chance of teaching the Bible to our Christian and non-Christian pupils. They listen with intense interest, and are keen and faithful students of the Bible. It is strange to think what great inter-

est some of our non-Christian pupils take in learning the Scripture lessons. They learn their Bible lessons perfectly and very often win some of the Bible prizes. We are thus trying to strengthen and educate the Church by making the Christians good, strong Christians, and winning the others for Christ.

A great deal needs yet to be done, and can be accomplished by prayer, and our Heavenly Father's help.

Six Thousand Miles with Our National President, Miss Mary J. Campbell

By Miss Emma Dean Anderson

NO we did not take a sea voyage. We just toured in Madras Presidency! "Must have cost you a lot of money to go so far!" Not as much as a vacation in Kashmir, where I usually go for a holiday, for you see we travelled "third class". We had plain boards for seats and when night came we played the "Polly Anna game" and converted our "third class" boards into Pullman couches by using our blankets and pillows!

I left my station Gurdaspur in the Punjab on the first day of November and arrived at our national W. C. T. U. headquarters the next morning. That same evening I invited Miss Campbell to go with me on a ride around New Delhi, as I wished to see the new government buildings including the Viceroy's house.

Miss Campebll and I left Delhi November fourth and went direct to Calcutta. She had a conference with the W. C. T. U. leaders. Calcutta is to be the hostess of our next national convention. We spent the night with our dear friend and comrade Mrs. Ada Lee. It was like a benediction to be with this devoted worker for I am sure she has never forgotten the night, when God through the Darjeeling disaster called her six children to Himself. Affliction has brought out the perfume of her wonderful life. Our president has in her a true friend and wise counselor.

From Calcutta a night's ride by train brought us to our first place in the Madras Division and to the home of our able editor of the *Indian Temperance News and White Ribbon*, Miss Archibald. A lady of leisure is she? By no means. A very busy missionary. We spent four days with her. Miss Campbell held four meetings and was kept very busy discussing matters concerning the magazine. The November number had to be sent off on a certain date but our editor's time was so taken up with her mission work, meeting callers, and guiding her Bible-women that I wondered how she could ever get it ready. Do you know how she got it off the press on time? By sitting up until twelve and two o'clock at night. Hereafter I shall appreciate our good magazine much more because of the self-denial of our editor in its preparation.

Our next place was Bimlipatam, the Christian goldsmith's village. I was much interested in the history of this fine Christian family. I will

give it to you briefly. About thirty years ago a man of high caste was brought to Jesus Christ through the reading of the Gospel according to Matthew, that a colporteur forgot to take from his house. As a young man he had lived a fast and wicked life and was just about ready to destroy himself when he began reading the little book. At first he thought he was reading about some doctor who went about healing people. He thought perhaps this doctor could make him well and so he read on and on hoping to learn where this doctor lived. Later he read that this person had been killed, whereupon he threw the book down in disgust. Some time afterwards in his despair one day he took it up again and read on and on and found that He who had been killed arose from the dead. Then he said, "This person is more than man, He is divine." He then gave his heart to Christ and became a faithful follower of Jesus. That man is gone but the members of his family are devoted followers of and workers for Christ. Miss Campbell had a wonderful meeting among these simple village folk. The little boys could tell her that babies were fed opium and that cigarettes were bad and that the toddy shops should be closed.

A meeting for men was held in the government school building and then we went on to Vizianagram where a meeting was held in the early evening for the women. At this meeting five young Hindu women of college education joined the local Union and subscribed for the magazine.

From there we went on down the coast to beautiful Waltair by the sea. Here Miss Campbell met Miss Craig of the Canadian Baptist Mission who took over the work of the magazine when Miss Archibald went on furlough. We are glad Miss Craig was willing to take over this work as our president should not have to do it. Miss Campbell conducted five meetings in this center. Here and everywhere she was given every honor and received the closest attention. She had a new experience as president of the W. C. T. U. as she was asked to make the inaugural address at the opening of the Government's Propaganda for Prohibition in India. Three times during our tour she was asked to do this. At the special meeting for women in Waltair, a highly cultured and well educated Hindu lady presided and did it with grace and dignity. She spoke of the wonderful work Miss Campbell is doing to save India from the curse of drink. She called upon the ladies of all sects to do their part. Dear friends, if India's women could decide the question, India would be bone-dry.

On we went to Cocanada with its fine schools for young men and women and a theological seminary. Six splendid meetings were held here. All of these places are under the care of the Canadian Baptist missionaries and of course are well cared for. Here and everywhere our president is loved and welcomed.

From Cocanada to Nassarpur! This was a new place to Miss Campbell but the large church belonging to the Luthern Mission was well filled with Christians and Hindus who had come to hear her speak. It will show you how interested the people are in prohibition for India when I tell you that

after many years this was the first time any Hindus entered that church.

Guntur with its splendid hospital of ninety beds, under the direction of dear Dr. Kugler was our next stopping place. It was a great joy to both of us to be in the home of this wonderful missionary. Even though the good doctor who has given forty-six years of service, had spent a busy day in the hospital, yet she presided over a wonderful open-air meeting where about five hundred Hindus, Mohammedans and Christians gave our president the closest attention as she delivered one of her soul inspiring addresses. Many thanked her for coming and promised to work for the cause. There were four other meetings held in Guntur and then we travelled on to beautiful Bangalore, the Garden City of India, so beautiful in its flowers, rare plants, flowering trees and shrubs.

There in Bangalore the Madras Divisional Convention was held. The distances are so great in this presidency that it costs too much to send many delegates. Even so there was a goodly number of delegates and the meetings were fine with a most harmonious spirit manifested. One of the most important actions taken in the convention was the dividing the presidency into the three divisions of Mysore, Madras and Andra or Telugu. As several different languages are spoken in the Madras division it has in the past been difficult to get many Indian delegates to attend the convention. Our friends of the Baldwin Girls' School held a very nice reception for the convention delegates.

Several days were spent in Madras and there every honor was bestowed upon our president. The Government Propaganda Prohibition Committee gave a lovely tea in her honor which gave Miss Campbell a fine opportunity to meet the leaders in the movements. You may not all know that the government has given rupees four hundred thousand for this work. Committees are being appointed in all large centers and speakers are being sent out to speak on prohibition. We shall all watch with interest to see what Madras will do. The Good Templars also had a reception for Miss Campbell. She met members of the Legislative Council, ladies of the Club and many of the leaders of the All-India Temperance League. Eight times Miss Campbell spoke in Madras and always had a new burning message. The General Secretary of All-India Temperance called her to Salem where she gave five addresses. On our way northward a short visit was made in Poona where she spoke three times in one morning. One meeting was held in each of the cities of Bombay, Ajmer and Jaipur, making fifty-one meetings in all.

Some of the things that impressed me during this tour of southern India with our beloved president are—Our President works too hard. She gives too much of herself every time she speaks. She is so desirous of seeing India free from the curse of drink and drugs that she forgets herself. I was impressed with her wonderful knowledge of the situation and in her variety of addresses. She did not give the same address twice. She travels very economically. She has a wonderful hold on the heart of India and is loved and respected by all classes.

Everywhere I was impressed with the interest shown in our cause. India wants prohibition and I believe she will have it before long. I also was greatly encouraged by seeing the advance India's women have made in producing fine leaders who are making their influence felt in many places. I consider it a very great privilege to have made this trip with Miss Campbell which gave me the opportunity of meeting so many of the Christian missionaries and reform leaders.

Presenting Our Own Fields at Our Missionary Meetings

By Mrs. J. C. Smith, Warren, Ohio.

I am sure that every woman here is most vitally interested in the missionary work of our denomination, under the care of our Women's Board, Foreign Board and Board of American Missions. We are all deeply concerned about the situation in the different fields under the care of these Boards. Many have wept, many have made unceasing prayer over the appalling situation—twenty missionaries retained at home, missionaries for the most part of invaluable experience, doctors, teachers, ministers, nurses—*not one* can we spare. Schools are being closed in every foreign field, children turned away, missionaries at a loss to explain *why*, to the non-Christian world—no doctor in all Sudan—one half the usual number of scholarships for mountaineer work not forthcoming—all stations in real need for salaries—no advance work planned. How much of this, if any, is our fault and what can we do about this situation?

Practically every woman here has the cause of Christ, extending the Kingdom of God, as the chief interest in her life. We are interested, therefore, in the evangelization of the *whole* world. That is right! But how much of the whole world are we responsible for? Our own fields! That there is an acute situation in those fields we know. Our responsibilities as leaders of missionary societies is to see that every other woman in our church, and husbands of these women, realize these things as we do. The very life of our denomination depends upon the interest of its membership in the work.

Therefore, if we love our church—and we do—we must awaken the interest of the majority—and they are in the majority!, those who are not much interested, others whose entire interest is taken up in other things, some who have lost interest through non-attendance, etc., some who have not been in the United Presbyterian denomination long, and do not know conditions. We had brought to our attention the other day a church over one hundred fifty of whose membership pledged nothing to missions. My dear friends, we must awaken interest in the missionary work of our church. There is enough leaven in this room to lighten and enlighten the whole mass of uninterested. That is our task!

Wherein have we failed? One way is by not presenting the work of our fields at every opportunity in ways which compel interest. Many of our programs show practically no planned work on our own fields, depending upon what comes in accidentally in the way of business, correspondence, reports, etc.—ways which are bound to be uninteresting to those not already interested.

Let no program be *merely* interesting. Unless there is a definite missionary appeal the most entertaining program is a total loss to God. Plan meetings which have something that compels interest in our fields—then invite guests. Do not invite guests unless you have that which will stimulate their missionary interest.

We may plan for only a single fact or two, but there must be something on our own field in every program. Other plans may call for a whole program period devoted to it. We must have it. Where there is no knowledge there is no vision, and where there is no vision the people perish, not only those who should have vision, but those who have never had the chance. If possible, give every woman something to do at every meeting. The group plan by all means should be used, give every woman something at least once a year to plan, if not to perform. Let the group for the day provide something which will use all those present some way. It may be through the roll call. Say, the lesson for the day is Egypt. If this group sends invitations they may be tiny maps of Egypt, easy to do with multigraph or even transfer paper after the first one is made. Write the invitation on the reverse side. On the map itself put on one station, a different one for each person, being the one to be used for roll call by that person, and names of all the missionaries at that station may be written in lower corner. Ask them to use that map, praying for that station and those missionaries daily until the next meeting. A little contest may be planned for the social hour for the next month to see who has learned the most facts about the station and missionaries.

Prayer is a most effective means of interest. If you can get one to pray a single sentence about someone, you have given her a new interest in that person. For that reason, different ways of using the Prayer Cycles, a gold mine of information and material, as well as a guide and help in prayer. Use some of your contingent fund and buy enough for every one in the missionary society, giving them out with their names written on them when programs are distributed. Then you know that every one has one. Then so plan that every one will use it. Do not confine prayers to the devotional period. When something has been given that has been particularly instructive, and facts compel, crystallize that interest, that need, that thought, while hearts are warm, by prayer. If it is passed over it is often forgotten.

Projects always interest, and some societies, plan for something at each meeting, bringing woolen quilt patches for Indians to cut and use, making scrap books for hospitals, sewing bags for little girls, quilt making, boxes to pack, dolls to dress in summer for foreign Christmas boxes, sunshine bag for an outgoing missionary, cir-

cular letter, or postal shower to a missionary we know.

A most important, but too often neglected way to create interest is the use of the eyes for impression. Maps, posters, etc., are the silent messengers of God. One English pastor, when questioned about marvelous missionary interest in the church said: "I endeavor always to keep the world before their eyes". In his church were maps, posters of all descriptions, missionary mottoes, mostly the fields of interest to the members of that particular church.

One little plan that has worked wonders is to have someone dressed in white to represent Christianity, or the United Presbyterian, or in the costume of the field to be studied for the day to enter silently during the program carrying a standard with some definite appeal. She may stand there until the leader calls for silent prayer for that particular need, slipping away again during prayer. This unannounced silent messenger is not easily forgotten.

At a certain meeting a messenger came in and distributed telegrams to each member present. They had been carefully thought out by the group in charge. These might be examples,—(1) "Dr. Maxwell sent Sayo. Sudan sorrowful—need great—no doctor" (Signed by Dr. J. Kelly Giffen.) (2) "Foreign Board cuts appropriations for India 20 per cent. Missionaries despair. Help." (Kate Hill). (3) "Shrader Hospital, Khartum North, Empty, Nurse, but no doctor —Send immediately" (Miss Turk, R. N.). Many others will suggest themselves to you. Have them read at once as telegrams should be, have a few minutes discussion of these needs and our responsibility, then a period of prayer, each praying for the need mentioned in her telegram. Anything which is used as the basis for prayer should be taken home and used for daily prayer until the next meeting, thus widening knowledge and deepening interest.

A missionary mail bag is an old method, but always good. A postman brings in a mail bag, distributing something to each one. Suppose it is mail from India. There will be a map from which a map talk will be given. Letters (actual letters from missionaries copied from the back of *The Womens Missionary Magazine,* these things being given, of course, to those already prepared. Others will be given picture post cards bought from our Literature Department on which is written a need of that station, a fact for prayer, and signed by a missionary. Curios, if obtainable, add interest, and are placed by recipients on a table for further examination, returned, of course, to their owners. A package of India "tea" may go to the chairman of the social committee, who proceeds to make it into beverage, also a box of rice cakes.

There should be prayer at the close of every meeting presenting knowledge and need. Be sure all things conform to our aim—to interest the women in our own fields.

Become acquainted with our missionaries. Have them with you as frequently as possible. Tactfully procure for your missionary guest an invitation for dinner, or over night at some home where you desire personal acquaintance with missionaries not the already vitally interested, but

those who may become so—where there are young people, if possible. There are other ways of becoming acquainted with our missionaries. One society had a meeting they planned as a "Missionary Reunion" near the close of the year. Each member at the beginning of the year selected a missionary as "hers", promising to pray for her for the year—the prayer cycle helping in the selection. She wrote to her missionary at once, telling about the meeting, asking for all facts she cared to give about herself, her work, etc. She searched the Magazine and church papers for news of her. Some fact about her was to be given at roll call each month. Some of the different roll calls from the different months were:

Where is your missionary stationed?

What is the special work of your missionary?

What is the greatest need of your missionary's station?

For what has your missionary asked you to pray?

What led your missionary to the mission field?

When is your missionary's birthday?

For what is your missionary thankful?

At the end of the year came the missionaries "Reunion", each one representing her missionary. Those of different fields were grouped at their own tables, decorated in their own way, at a supper meeting. One missionary from each field was chosen as spokesman, introducing the others from her field, each telling in a minute or two the most wonderful thing that she had learned from her experiences as a missionary. Do you think any one of those make-believe missionaries ever forgot "Her missionary"?

Then there is the Society Magazine with its reporters from the different fields, the question box and a question meeting, the announcing poster, or the individual invitation, being in the form of a question mark. Questions pertaining to the needs of the fields, by arranging with the pastor who is always eager to cooperate, may be printed on the bulletin under the announcement of the meeting. One society prints each month each group leader, mailing bulletins to absentees from church that day. Questions are answered at the meeting, bulletins are kept, and at the end of the year a little contest or intelligence test is given, the successful contestant being rewarded by "that from which all missionary information about our fields is secured —*The Womens Missionary Magazine.*"

There may be a "tour" of a field, "personally conducted" by someone who will take time to find out actual conditions at each station. A little pamphlet "From Station to Station" by Dr. Cleland is helpful for foreign tours, if care is taken to keep the missionaries up-to-date by comparing them with the directory in *The Womens Missionary Magazine.*

Then there is the geography lesson of a country, its area, etc. How much of it is occupied by our fields?

Its population—what proportion are we reaching?

Customs of the people—how they help or hinder.

Climate—its effect on our missionaries and natives.

Mountains and rivers—Do they help or hinder in reaching people?

National resources—How can we assist them to use them properly?

Religions—How may we lead them to our Christ?

A geography lesson which does not relate itself to our work is a fig tree with nothing but leaves. Outline maps are provided for the members to fill in as the "teacher" progresses —notes are kept on wrong side.

THE STUDY BOOK—Do not use both books in the same program. Provide some other way for presenting one book. The study book enlarges our vision, but, whenever possible, we should relate our own work to each chapter. "Side Lights" from our own mission fields are provided in our Magazine. Give those "Side Lights" in different ways—a letter read, an impersonation in costume, etc.

Some will think these things take a great deal of time. The lazy person never won anything, or anybody to Christ. Anything worthwhile takes a little effort, and it is our duty to create interest. This is how God expects us to "go into all the world". Begin by interesting the women in our own churches.

Is this the time to sound retreat, O Church of God?
Is this the time to halt?

Perhaps God's message to us is the same as that familiar one to Esther: "Who knoweth whether thou art not come to the Kingdom for such a time as this?"

QUESTIONNAIRE

1. The author of *A Cloud of Witnesses*—Who?
2. Who learned a difficult ancient language that she might teach it to her son?
3. Why did Christiana Tsai boil a piece of her flesh?
4. Who was influenced by a song to give up smoking?
5. In what land lived a woman who never missed Communion Service?
6. The "Girl Guides"—What?
7. Head Mistress of the Girls' Boarding School in Sialkot—Who is she?
8. "They often asked us if Jesus Christ were a woman"—Where?
9. "Teaching is not only in the schoolroom"—Where?
10. The father of Mrs. Mary Samuel—Who is he?
11. Who played the "Polyanna game" in travelling?
12. Hostess of W. C. T. U. Convention in India—What city?
13. The editor of what magazine works late at night, even as late as two o'clock?
14. The very life of our denomination depends upon what?
15. Prayer in our Society meetings—Where place it on the programs?
16. "Missionary Reunion" Method—What is it?

The Feminist Movement

By Mme. Ihsan Ahmad El Kousy, Secretary of the Egyptian Feminist Movement, Cairo.

THERE have appeared in Modern Egypt every now and then prominent ladies like brilliant stars amidst the darkness prevailing over the majority of their sisters. But the first phenomenon of a feminist nature began when a few enthusiastic ladies gathered to collect subscriptions for the wounded in the Turkish War in 1897. Their President was Mme. Mustafa Riad Pasha and the sum collected amounted to $140,000.

In 1908 there came to Egypt, Mlle. Clement, a delegate of Carnegie Institution who was supposed to go round the world and gather information. She was invited by Mme. Sharawi Pasha to give a lecture which was the first given to a group of ladies, and the first feminine meeting ever held in the Egyptian University.

In 1909 the percentage of deaths amongst children was relatively high. This made Princess Einelhayat and other Princesses and ladies think of establishing a gratis dispensary. Mme. Sharawi (a member) thought it better to begin by a school to provide good mothers and so to treat the real cause. The Princess approved of the idea and promised to attempt its realization after establishing the dispensary. A committee was elected, the money collected, and the idea of the dispensary put into action. It was the first national one and the largest of its kind and is still doing great service to thousands of poor women and children.

The idea of the school was again proposed by Mme. Sharawi. When the committee hesitated for fear of increased expenses, she persuaded them to get up some charitable entertainments to collect the required money. These fetes were very successful. At the same time, Mme. Sharawi was thinking of establishing a Club and proposed the idea to Princess Amina Haleem and others, all of whom consented and promised to help. Mme. Sharawi being in contact with Mlle. Clement, invited her to participate in establishing the Club. She came officially in 1914 and lectured in the Egyptian University. The public not being ready for the idea of a club for women, the members called themselves "The Society of Moral Progress." Soon the Great War took place, the members dispersed, the President died in Constantinople and some members were prevented from entering Egypt.

With the National Movement of 1919 in which the women took an active part begins the Feminist Movement proper. A political committee of ladies was elected to help the Nationalist. It participated in the demonstrations, organized the boycotting of British goods and protested on every occasion which presented itself. When the effect of the Great War was over, they thought it best to leave the political problem for men to settle and to devote their efforts to the feminist problem. So the Egyptian Feminist Union was founded as soon as an invitation from the International Feminist Union

was received by some leading personalities. A program was prepared and delegates were chosen to represent for the first time in history the daughter of the Pharaohs in the International Women's Congress of 1923. The Society, owing to its elaborate program and the outstanding personality of the President, was soon accepted in the International Union. In the following Congress their President was the first and only member elected from the Near East in the bureau of the International Union.

Several women's societies exist in Egypt the majority of which are sectarian and charitable. The Feminist Union being the most prominent and influential, its aims deserve mention to give the reader an idea of the movement.

The aims are:

1. The elevation of the standard of women intellectually and morally, so that they may attain their right of equality with men socially and politically.

2. To demand equal opportunity for women in high education.

3. To allow the betrothed couple to know each other before marriage.

4. To attempt a reformation of the laws pertaining to marriage so that they may realize the religious aim and protect women from polygamy and divorce without serious reasons.

5. To ask the Government to pass a law prohibiting the marriage of girls below 16 years of age.

6. To promote hygienic conditions of the public.

7. To try to foster virtue and abolish vice.

8. To fight superstitions.

9. To make a propaganda by all peaceful means.

We have realized already numbers 2 and 5, established a gratis industrial school for girls, and a magazine for propaganda, and we hope to have a Club as soon as our new building is erected.

WOMEN'S UNION CHRISTIAN COLLEGES IN FOREIGN LANDS

"Seven Union Colleges for women are making possible a Christian leadership for the women of the Orient. The colleges included in this group are Ginling College, Nanking, China; Yenching College, Peking, China; Women's Department, School of Medicine, Shantung University, Tsinan, China; Isabella Thoburn College, Lucknow, India; Woman's Christian College, Madras, India; Union Missionary Medical School, Vellore, India; and the Woman's Christian College, Tokyo, Japan. These colleges with an enrollment of over a thousand students are graduating about one hundred and fifty each year. Their graduates have been trail-blazers in many paths new to women. Of this number many enter Christian service. Eighty per cent teach, while others do social service work, enter the business world or become home-makers."

Foreign Correspondence

SUDAN

Mrs. R. F. Shields, Editor

TWO LAUNCH TRIPS IN NUERLAND

By Rev. Paul Smith, Nasser, Sudan

The first trip was on the Baro River between Nasser and Itang. Puk and Tutlieth were the ones to guide the launch. Yol was the evangelist. Ujulu was to help. Gac was the cook. So we started about noon and got to Jingmir about five o'clock. We spent the night here where we know a good many friends. One was Nyantuk who has been a girl of the mission since the time we first arrived in Nuerland. We had a great time. When we first arrived, we sang, prayed and gave a gospel message. Then we prepared supper and made up beds for the night's rest. After supper we had a longer service and the friends of these people gathered. It was an interesting meeting out of doors. We were brought very near to God.

Early the next morning we started off and travelled until between four and five o'clock. We took three more people from Jingmir with us. They were Garjack people and wanted to go with us to the Garjack country. These fellows were very much interested in the many crocodiles we saw and kept coaxing me to shoot one which was about ten feet long. The Nuers are very fond of the crocodile's meats. So we had quite a feast that night. The next morning we started on another day's journey, but we got into shallow water and got sand in the pump. To get this sand out and get everything into working order took some time and it was hard work. But we got it done, and on we went. After sticking several times, we arrived in Anauk territory and here also were friends of ours. Many Anuaks come to us for work at the Mission and thus hear the Gospel. Several have been baptized. These take the Gospel back to their own people then. Because of our friends, we had another very interesting night.

Again the next morning we were off early so we could get to Itang before night. We did not know how much trouble we might have as the river was getting shallower the further up we went. If we could get to Itang, that is Ujulu's village we would spend Sabbath with him and the other friends there. We made it by evening, and here we were then from Saturday until Monday morning. There was a crowd of people about us nearly all the time we were there. The chief of the village gave us a house to ourselves to live in while there. On Sabbath some woman got a snake bite and asked me to treat it. It did swell, but she got well remarkably soon. So we had quite a day.

SCATTERED CHRISTIANS

Monday at ten o'clock, we were ready to turn back and we saw some one we knew who had worked a long time for the Mission, Olethe, a Christian. We stopped there and had quite a service. We found another man there who is also a Christian, Okwir. He lives in another village near here. So we went with him to his village. Here they were in the midst of punishing a wife stealer. There was a big crowd gathered. They had the man's arms tied from his elbows down to his hands. This caused the man a lot of pain. Besides this, the people had long switches with which they whipped him over the head and body. They had been tormenting him for two hours or so. These people certainly can be cruel in their treatment of criminals.

Now we journeyed on to another village and found another Christian and had a service with him and his

people. Then we stopped at another place, the home of another Christian for a service and still another place where we saw Obungo, our first Anuak Christian. Then as it would soon be time to seek a place for the night, we found a Nuer fishing camp. This is the time of the year when the Nuers leave their homes where they raise their crops and go to the river or swamps for grazing and fishing, between January and May. Here again we had quite a time. Great crowds were about us until ten o'clock. We would sing awhile, then talk. Then again we would sing and talk some more. After we got tired of singing, talking and praying, the Nuer children began to dance and sing the Nuer songs and would end up by singing our songs which we had just taught them.

The following morning we were off to other Anuak villages where there were some more Christians. Also we found Nuer fishing camps this day. We spent the night in an Anuak village, the chief of which was a friend of Gac, my cook. We had a nice time with him. He killed a sheep for my boys, so we had quite a feast. The next day we stopped again at an Anuak village. From this village we walked to seven other Nuer villages and had meetings in all these places. Also, we hunted tiang that afternoon and killed one. From now on we were exclusively among Nuers.

We stayed at Jokau the following night, where the District Commissioner, Mr. Tiernay, was at the time. He had been pretty sick with malaria, but was better. This day we visited a number of villages and it was Saturday. We were lucky to get a nice big crocodile for the boys. We stopped at a village where there was a Christian and had Sabbath with him.

LIVING THE "SIMPLE LIFE"

Here I left one man with the launch and the rest of us went inland from the river to another river about sixteen miles away. We went with the idea of being gone several days. I had a few dates with me in case I could not stick out the Nuer food. I took a steamer rug and mosquito net with me. We started on Monday morning early and walked until about one o'clock. We got to the village where Lam Cai was camping. Lam has been at the Mission a long time. He came to us a very sick boy. It took him several years to get real well. He stayed with us a long time after that and learned to read and write and became a great help in our school, and also became a Christian. It was quite a treat to find Lam and his mother and father and people. They too seemed to be happy in our presence. Their first thought was to get out the best food they had which had been brought on the women's heads a few days before from their home, maybe sixty or seventy miles away. They did not have much of this. This food was just for very special occasions. Their only food otherwise in this territory was milk. Not even fish were to be had here. the river was too shallow for fish. Their houses were temporary, made of grass. The people sleep on cowskins in ashes. That is what they sit in to rest in the daytime. So we had one meal of mush for our sakes, but the rest of the time on this four days' journey it was only milk we had, sweet or soured. In this territory that is the only food all the people have for several months. They told us if the people have plenty of milk they get fat.

We visited twenty villages on this river before we got back to the launch. On our way back we met the other District Commissioner and he was very much surprised that we had gone up on this river. He said it was dangerous for a white man to go there. I told him if he had seen the reception these people had given us he would not say they were dangerous. I told him about our friend Lam. The year before, the District Commissioner had had some trouble with some of these people. But we have

never had the least bit of trouble with any of the people anywhere we have been. I am sure our work at Nasser is so well known everywhere. There are very few places where there is not some one who has had medical treatment here or has worked here or received help some way from us.

TEN THOUSAND HEARERS

When we got back to the launch we were off to other fishing camps along the river. The following day we got back to Jingmir and spent another night there. The next day we were going to make Nasser. We did not have far and were sure we could make it easily. Here all of a sudden something happened. Something went wrong with the engine and it was impossible to repair it. Fortunately we were up stream and had to go down; so the launch floated down to Nasser. But some of us walked by land and got to Nasser that evening. The launch got back the next day. After we got to Nasser, we succeeded in getting our engine repaired and were ready for our second trip up the Gila River as far as Akoba. We found many villages. On the two trips we spent thirty days. We visited one hundred and twenty villages. We spoke to ten thousand people.

Of course our visits were short as were also our messages to each village. But for those whom we met that had been to the Mission before, I am sure we were a help. It set the people to talking and the ones that knew us would reminisce the strange and new things they had seen and heard at Nasser. Many know our songs and Bible stories and Bible verses. There is a vast difference between our religion and theirs and between our habits and customs and theirs. Our houses and clothes and food are so different from theirs. We are almost like billionaires compared to what they possess. So we and our things are objects of great curiosity to them. We have everything and can do everything. Nothing is impossible to us in their estimation.

TEN YEARS IN THE MAHDI'S CAMP

By Miss Aulora McIntyre

The subject of this article is the title of a book written by Father Ohrwalder, an Austrian Catholic priest in which the author tells of ten years of terrible captivity endured in Omdurman as a prisoner of the Mahdi. Omdurman was then the Dervish capital of the Sudan and even yet is one of the most important Moslem centers in Africa. The history of this old city is an interesting one. Connected with events of which it was the center are the names of many distinguished men some of them internationally known—such as Gordon and Kitchener. Many locally famous have figured in its history—such as Mohammed Ahmed, the Madhi, Abdallahi his Khalifa, Osman Digna, Aly Dinar and others. Among these local characters one name holds precedence over all others, that of Mohammed Ahmed the Mahdi. He is always referred to as the "Mahdi"—meaning "the guide". As the Jews have always and still are expecting the Christ so the Moslems have always awaited a Mahdi. To many, Mohammed Ahmed, who announced himself as "el Mahdi el muntazer" "the expected guide" fulfilled their expectations. He came as a reformer of abuses that had crept into Islam and adding to this the patriotic pose won the largest following of any leader of modern times. To understand this man's phenomenal rise to fame it is necessary to review briefly some Sudan history. To read the history of the Sudan from predynastic periods till the end of the last century is to read a story of murder, torture, slavery with its attendant miseries, official corruption, oppression, and in fact every form of horror and wretchedness the most active mind can imagine. Never have people suffered more continually and more terribly. The wonder is that they survived at all—let alone that their natures have not been warped com-

pletely by the suffering of the past thousand years. From what history tells us it is easy to see that though the Sudan had been conquered at least nominally it was never a peaceful possession for any length of time.

With the advent of Christianity conditions did not improve to any great extent though there were reasonably long periods of comparative tranquility notwithstanding the fact that the slave trade and consequent raids continued to flourish, for Egypt always demanded her tribute in the form of slaves. Christianity was carried into the northern part very early in our era and evidently flourished for we find that Silko a Nubian king established a Christian kingdom with Dongola as his capital, some time in the sixth century. This endured for six or seven hundred years and during this time a large number of churches were built in various parts of the country but these were destroyed about the beginning of the fifteenth century when Mohammedanism had made a firm footing and had almost if not entirely taken the place of Christianity.

Coming to more recent times we read of many barbarous efforts of the Turks to conquer the Sudan with the slave-trade always the great lure to draw them on. Says Sir Earnest A. Wallis Budge "The picture is a gloomy one but the witnesses to the appalling condition of misery in which the Sudan was in 1863 are so numerous and the agreement in their evidence is so universal that there is absolutely no reason for doubting their testimony". Arab traders leased great territories chiefly for the purpose of taking slaves. The Arabs employed immense numbers of men and armed them with fire arms and naturally enough the use of rifles involved the wretched natives in still greater difficulties and misery. They were shot down in thousands when they offered resistance. The number that were taken each year was between forty and sixty thousand. How many were killed in these constant raids is of course not known but it must have been very great.

This drain on the population was more than any country could stand and this coupled with the difficulties if not impossiblities of carrying on agricultural work brought the Sudan to a very low mark, and left the people in a frame of mind ready to embrace the first possible opportunity that offered to break away from these hateful conditions. Everything was working toward the only possible end that held any hope for the native and that was the overthrow of the Turkish or Egyptian rule. It was a case of this or complete destruction. Sir Samuel Baker was sent to Khartum in 1869 with authority from the Khedive to suppress the slave trade but he met with little success. In 1874 Gordon was appointed governor of the Equatoral Provinces of the Nile but his methods though vigorous were unavailing. But in 1877 he was made governor of the Sudan and with this authority was able temporarily to suppress the slave trade. However, when he left in 1879 serious trouble developed. The country finding itself without the protecting hand of Gordon required little to stir the flame of rebellion. This spark was furnished by Mohammed Ahmed the Mahdi who appeared on the stage at this critical time. He was about forty years of age and was filled with religious fervor. Whether honest at first it is difficult to say. He proclaimed widely his disapproval of dancing and singing as being against the teachings of Islam and his intention of purifying the religion, but later he became obsessed with the idea of power. Though he concealed this under the guise of religion there is little doubt that it dominated his actions up to the time of his death. The Mahdi understood very thoroughly the people with whom he was dealing. He knew enough of their past to know that if properly led they would be ready for almost anything if promised freedom from the Egyp-

tian and Turkish yoke. He realized also that under the cloak of religion he would gain the greatest number of followers. In order to make his position most powerful he must place himself on a pedestal and be above everyone in the country. He must in fact represent himself as inspired of God. He was a keen student of his religion and knew the time was about right for the predicted appearance of the promised Mahdi. In 1881 he announced himself as the Mahdi and made the most extravagant promises to those who would follow him. He would take the Sudan and free it from all oppression. Having done this he would overcome Egypt. The people believing, all rushed to his standard. He accordingly visited crushing defeats on the Egyptian armies sent to resist him so that his power became apparently unassailable. His army was counted by tens of thousands. Against him the Egyptians were powerless. It was decided to withdraw the remaining troops and to evacuate the Sudan. Gordon was called to Khartum to effect the evacuation in 1884. He had the authority but no means either in men or money to enforce it. The dangers that threatened were not appreciated in England and the relief that was decided upon came three days too late. In June 1885 Omdurman had been forced to surrender to the Mahdi and Khartum within whose walls Gordon was a prisoner, with supplies cut off, faced starvation. On January 26, over 50,000 of the Mahdi's men swarmed over the defenses and before sunrise next morning Gordon fell. (The Vast Sudan).

But the Mahdi lived only three months to enjoy his supremacy and Abd-Ellahi at Taaishi, one of the Khalifas became his successor. For thirteen years Abd-Ellahi ruled with an iron hand then Kitchener came through on his miracle railroad and the British occupied the Sudan in 1898.

Living in the limits of Omdurman today is Sir Sayed Ali Morghani said to have the largest following of devoted adherents of any Moslem leader in the world. He is in direct line of descent from the Prophet Mohammed, hence the deep veneration and respect with which he is regarded. I said to Mohammed, the boy who helps me, "Tell me something about Sir Ali Morghani". In a tone of voice decidedly reproving he said "It is quite im-

IN FRONT OF THE MAHDI'S TOMB
Cut furnished from Mrs. George Moore Memorial Fund.

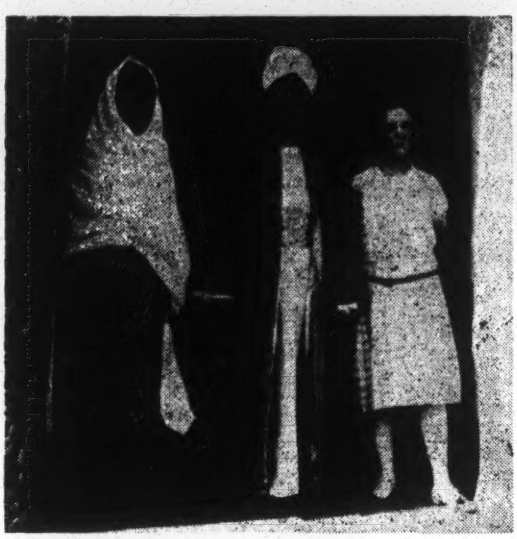
proper to ask that question. If any one should ask such a question of any of his followers he would be beaten or arrested", "Why"? I asked in astonishment. "Because he is known by all. No one need ask about him". No doubt Mohammed exaggerated but he told me more than he knew for it revealed an attitude that very evidently exists among the people toward this great leader. Is he not descended from their prophet, then why ask about him? One might as well ask for information about the prophet himself which would be an inexcusable insult.

Sir Sayed Abd er Rahman el Mahdi, the son of the Mahdi is another prominent citizen of Omdurman. He and Sir Ali are bitter rivals. He is quite wealthy, owns several fine houses, hundreds of acres of valuable land on Abba Island and rides in the finest automobiles to be procured. One of his father's most pronounced reforms was against all luxuries. He is pleasant to meet and has entertained us in his home and in his hareem and we have many pupils belonging to his clan. So in the day's work one may interview a prince or a Sultan, his glory departed, no longer ruling but a submissive subject to a stronger power.

"Ten years in the Mahdi's Camp" brings to the writer's mind the story of ten years spent in this same camp in the service of the real and expected Guide, our Lord Jesus Christ. What a contrast has this service been to that servitude of which Father Ohrwalder so graphically tells. Ten years—filled with encouragements as well as discouragements—joy as well as sorrow—satisfaction as well as weariness. From the initial effort—going on foot from door to door, with scarcely a welcoming voice—no native helper, no pupils, to the present time with five workers, over two hundred pupils and a fine automobile to make the work possible—there have been no regrets that it has pleased the Lord to permit this work for the women in Omdurman.

In these contacts with the women and girls of the old Dervish capital it has been our privilege to meet and teach those from every corner of the Whole Sudan and we have been astonished at the number of those responding to different tribal names. Dinkas, Shullas, Nuers, Dongolawi, Furri, not a province is unrepresented. This is explained in part by the fact that the Mahdi congregated soldiers from every corner of the Sudan here in his capital. Also it is due to the practice of the present government of recruiting from all tribes of the Sudan for the Sudanese army. But not only is the Sudan so well represented here in Omdurman but on inquiry I find that our pupils come from Turkish, Tunisian, Algerian, Arab Egyptian and Syrian blood. Though many races separated by continents and oceans, yet they are inseparably united by a tie stronger than blood or nationality. One and all are Moslems. We talk of America as a "melting pot" yet surely no where in the history of nations is there a more striking example of an amalgamation of peoples of such diversified races, colors, habits and customs than that afforded here in Omdurman. So complete has it been that one and all are now Sudanese, having adopted the dress, language and customs, even to the hair dress which is quite peculiar to the Sudan.

Several of our pupils come from the family of the Mahdi, one is the daughter of the Khalifa Abd-allahi and she is greatly reverenced and respected by the people. The daughter of Ali Dinar, a fine handsome black girl said to the Bible-woman "But I may cut your throat", then she laughed as she said "for I'm the daughter of Ali Dinar". Lessons were given one of the granddaughters of the Mahdi and her grandmother who had been one of the numerous wives of the Mahdi, kept a cat-like eye on us none too pleased at Christian doctrine being taught in her house. We felt her displeasure so



Sayed Jacoub, the son of Khaleefai el Mahdi Aly Wad Heln with his daughter Sara.

Cut furnished from Mrs. George Moore Memorial Fund.

decided to give up the lessons there. But the granddaughter and others in the house kept sending us word to return so finally with the grandmother's invitation we did so. However when she met us she stipulated that there was to be no Christian teaching. The granddaughter scowled darkly and with a saucy shrug said "Well you know well enough then that they won't come at all". After that no more was said but she usually managed to be present. Occasionally she matched our account of one of Christ's miracles with a thrilling one from the life of the Mahdi.

The daughters of Sultan Musa whose father once ruled Darfur are among our pupils. A sorry looking sultan he is and one wonders little that affairs in Darfur used to be in an unsettled state most of the time if the father was as incapable as the son appears to be. The daughter of Prince Abd el Hameed another one-time ruler in Darfur was an early pupil but too much marissa and not enough work spoiled her for learning. We have during the past year enrolled nearly one hundred new pupils, many of them from the clan of Sir Ali Morghani.

In conclusion let us face a few questions that come to our minds: Why has the gospel been given a hearing in the hareems of the most fanatical Moslems in the world? Those who have been privileged to carry it there claim no credit. Pupils are required to have parental permission before they are enrolled. Cards containing the lessons are given out. Bibles and Christian literature are in the hands of the girls. If fathers or brothers wish to listen to the lesson they are made welcome. Those engaged in the work never cease to marvel at this miracle of the power of the Spirit to open closed doors, for doors must be opened before hearts can be reached.

What has been accomplished in these ten years? This might be answered in part by a reference to statistics which shows a list of five hundred names of those who have had a least a little chance. But statistics are not very informative after all for one needs to feel the atmosphere to be able truly to tell the change that has taken place in the past ten years. It has been such a gradual progress from open opposition amounting to hostility at times, then a toleration with indifference sometimes, finally reaching the present eagerness on the part of many for the Arabic study coupled with an intelligent interest on the part of some in the Scripture lessons, while a limited number give evidence of accepting the truth though as yet unwilling for open confession of faith in Christ. The Bible has been carried into the hareems of some of the most fanatical Moslem leaders and many of the members of those hareems have a knowledge of the truth. We praise God for the privilege of plowing the ground and sowing the seed and we humbly await His will in giving the increase. But we are compelled to admit that scarcely has the surface of Islam been ruffled in this place. Among perhaps 50,000 women and girls what are 500? How small it makes us feel and how futile! Which leads us to the question—When?—When will this great population have its chance?

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

SIALKOT PRESBYTERIAL

By Miss Helen Artman

Sialkot Presbyterial was held in Pasrur April 3-5. The Subject was "Growth in the Knowledge of Christ". The attendance at the Presbyterial was very small. It is now the beginning of wheat harvest and it is hard for the village women to leave their homes but those who came, I am sure, felt themselves richly repaid.

OFFICERS OF THE PRESBYTERIAL
Left to Right—Urdu Secretary, Miss Piyari Hira Lal; English Secretary, Miss Roma Beatty; President, Miss Barkat Bhag Mal.

Cut furnished from Mrs. George Moore Memorial Fund.

The opening address was by the president Miss Barkat Bhag Mal on the subject of Christ's love. Mrs. Samuel, whom many of you met when she was in America, gave three very helpful talks in very simple Panjabi which every woman could understand, emphasizing the facts that Christ takes away our sins. He becomes our strength and He makes us new creatures. Mrs. Clement's report of the W. G. M. S. in America was much appreciated and an inspiration to all.

One very interesting feature was on Friday afternoon when Mrs. Campbell conducted a meeting to hear the reports of the village missionary societies. Some of the missionary societies had been conducted by women with very little education and it was astonishing to hear what had been accomplished. At the end of this meeting three certificates were given out to the wives of village elders who had learned the first year's lessons in the elders course which their husbands were learning. None of these women can read but we heard that this winter one of them after having learned the 12 Bible stories in this year's study course went out and taught five other women. We found that they all had a splendid understanding of the great truths of the Bible. The first year of the Elders' course deals with the Bible teaching concerning Sin, Salvation through Christ, and concerning the future judgment. They seemed to have got the real meaning of these teachings of Christ, even though their teacher, the wife of the evangelist of that circle could herself scarcely read.

The girls and teachers of the Girls' Boarding School cooked the food for this crowd (about 50 people from outside of Pasrur) and they sold the food at a reasonable price. A few women who felt that they could not afford to pay this price brought their food along with them.

Friday was a rainy day and it became quite cool in the evening. The tents where some of the women were staying began to leak a little bit so after the meeting they tried to get as many of them into houses as possible. Mr. Campbell emptied out his garage and another place that was used as a storeroom and the most of those who were in tents found shelter for the night. Many of the women had not brought sufficient bedding to keep warm in the tents when it got so much colder but when they were inside of the building with several women they did not suffer.

PASRUR U. P. CHURCH IN WHICH THE SIALKOT PRESBYTERIAL WAS HELD IN 1930
Cut furnished from Mrs. George Moore Memorial Fund.

I was impressed with the fact that there was such a lot of babies and it was impossible to keep them quiet. Practically all of the mothers had to bring the youngest one or two along with them.

On Friday night the girls of the Boarding School gave a temperance drama. The Indian people do love a drama. They are born actors and do it very nicely. This drama represented Puran Chand, a young lawyer who took up with bad associates, got to drinking, and broke the hearts of his wife and mother. He lost all of his property and was in a very bad state when he was induced to sign the temperance pledge and then all were happy again.

WOMEN AND GIRLS ON THE WAY TO CHURCH TO ATTEND THE PRESBYTERIAL
Cut furnished from Mrs. George Moore Memorial Fund.

I wish you could see the homes from which many of the women come. They are made of mud and consist oftentimes of a single room with a small courtyard in front. Many of the women keep their houses looking very nice and clean, though in India there are good housekeepers and poor housekeepers just as there are in America. The teachers in the Boarding school and some of the women in the city live in much better circumstances and there is a great contrast between them and the village people. One could not help being impressed with the difference in every way—the teachers well dressed, well educated, and capable. And yet they have nearly all come from just such homes as have ben described. Most of their mothers cannot read and are living in simple village homes. Education is doing a great deal for India and the next generation will not be the same as the last. But we pray with all of our hearts that education will not take away from the sweet trust in God and the real faith in Christ which many of the village women have. We must seek more and more to make our educated girls and women really acquainted with their Savior. All these other things are worthless unless Christ is king of their lives.

OUR LITTLE ONES

"Suffer little children to come unto Me".

Four and a half years ago, a little girl was born in our hospital, a sweet, tiny thing. Her mother left ten days after the baby's birth and gave her to the hospital, because, as she explained it, "The Christians will take much better care of her than I ever could". Four and a half years have passed and this little one has grown into a lovely child. The nurses have been very faithful in caring for her and love her dearly.

In October another little one was given into our keeping—baby Joseph —and in November baby James came to share Joseph's buggy. Joseph is a bouncing baby, eleven pounds at four months. Jamsie doesn't gain much, and is a skinny little fellow of only four pounds, but he can laugh and coo too.

I wish you could see our little ones, a big white old fashioned buggy, Josie in one end, Jamsie in the other, a little four and a half year old sister, on tip-toe, keeping her brothers amused and happy.

Evva Hartig.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

ABYSSINIAN TRICKERS

By Miss Mildred Kiemele,
Addis Ababa, Abyssinia

The trickery of Abyssinia is most astounding, yet amusing. The sharker ordinarily termed as magician in most countries, in Abyssinia frequently, impersonates Satan and gets away with anything. It seems that for many centuries the people have been deceived but if these stories be true they are commencing to disbelieve.

Abyssinia is very mountainous and filled with caves, small rivers and mysterious waterfalls. In some of these strange darkened places the trickster will find it most convenient to work his deceit. These young devils, so to speak, dress in most terrifying costumes, paint their faces in bright reds and yellows then retire to a dark cave to await the arrival of a victim.

The following are some experiences of a now devout Christian man on the compound. "I know all about you", said the wizard, "You are a poor man just because you don't know how to keep your money. Listen to me and I will tell you how". Then leading him into a dark room he handed him a mysterious package of something

saying, "Don't open it or let a black man touch it or the charm will fail". Some days later the Abyssinian became very curious and ventured to open it. Sewed in the leather bag was a bunch of chewed up wood, leaves and herbs. Being rather angered at the finding he rushed back to the sorcerer and said, "Look! you are a thief, a robber, and should be beaten". The magician was so frightened that he hurried away and was never seen by the poor man.

Again another experience. One day said he, "My mother and I went to a witch doctor who said 'go and kill a goat and bring me the hind quarter'. Then she took the goat, tore the tallow in segments and pointed out to us that this section was my mother and yet other sections represented members of the family. She looked it all over and finally exclaimed 'Oh! what's here? Your son will be sick in a month.' Mother, was very sad about it and began to cry. Then the witch said, 'Don't cry, just go home and bring me a leg of mutton and a lump of salt and all will be well'. We did as we were commanded and when we returned she said. 'Now! look here. Your son is going to live long and will travel far'. Then mother and I left and shortly after I left home and travelled to Addis Ababa about five hundred miles. Had I not been a Christian by this time I probably would have believed the story of the witch".

Another is an experience of a man of some importance in Abyssinia. In a certain hazy secluded place there lived a colony of "devils" very shrewd and deceptive. One day a servant having thought himself to be cured by their craftiness told the master and invited him to come and try out the experiment . The master summoned all his servants and guards together and went to the place. The King of devils greeted him, told him to bring a tent and stay at a certain location all night and he would come to him in the darkness and perform his miracle. The master, however, was rather cynical about the plan and also ordered his guards to be stationed at certain places near where they could be easily summoned. In the darkness of the night the devil came to him and began his tricks. The "telick sou", as a man of importance is called, summoned his soldiers, caught the villain and confiscated all his possessions. The wizard plead for only his life which was granted and needless to say he fled into a far distant part.

These are only a few of the many wild tales one hears in the far off land of "gunono", not yet.

LONGING TO PRAY

By Rev. Chris. Kenneweg

"My soul longeth for the courts of the Lord. Ps. 84:2. "How many in whom we least suspect it are longing to pray. How many who hardly suspect it themselves. It is the supremely personal and direct utterance for which creation longs, for which hard toil prepares".

Yes, prayer is the personal utterance for which creation longs. We see many examples of this longing for prayer in Abyssinia. On mountain sides I have seen frequently huge heaps of stones that had been put there by the pagan Galla people. Each man as he went up or down the mountain, beside his heavy load, would carry a stone to be placed on the heap as his petition to the God of the mountain for safety on his journey. It was his way of answering the longing in his heart for a touch with the Great Being—a prayer of stone (as hard and cold as some of ours perhaps). We see grass at the foot of big trees and smoldering chickens by the riversides as similar examples of this longing for prayer.

I remember how my heart was touched while stopping at a carrier's resting place over night. There were no houses, just a few "lean-to's" under which the men had kindled their small fires to toast their grain

before lying down to the rest that they had earned under their heavy loads of coffee and salt. In the hush of the black African night, lighted here and there by a few glowing coals, there arose the solemn high-pitched voice of the leader calling on the Great God to take care of them on the journey. All around, like a beautiful anthem, came the voices of the carriers joined in common assent. Oh! here was real prayer and real hungering for "the supremely personal utterance for which creation longs, for which hard toil prepares".

The heart of the missionary is gladdened by the thought of the friends at home who go before the throne of grace in supplication for African people. I am sure that there are many more people—though perhaps not realizing it—who have a similar longing to pray in their hearts. Friends, satisfy that longing. God is calling us to pray. God wants our prayers. In some way they are spiritual forces that accomplish things. He uses them. Else, why would He call us to pray for definite things? Why would there be so many evidences of answered prayers?

Doesn't there seem to be a spiritual kinship between these two following facts? First, in America there are people who long to pray. They know that God hears their prayers and answers them. Second, in Africa there are souls who have just as great a hunger to pray but only can try to satisfy that hunger with petitions of stones, grass, chickens or oral supplications that reach they know not where. Yes, there is not only a kinship between these two facts. There is a brotherly duty between these two peoples.

Oh! pray for these African people. Do not let the opportunity go to waste. Satisfy the longing in your heart. Pray that these people might be able to satisfy their's, that they might come into a personal knowledge of the God who longs for and hears and answers prayer.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

American Mission,
Sidi Bishr, Ramleh, Egypt,
July 11, 1930.

My dear friends:

It is really dreadful to acknowledge your Christmas greetings with a duplicated letter, and that at this late date. But I find that it is probably either this or nothing—which would be worse! So, will you all forgive me and believe that I appreciate the kindness of your thought and your Christmas and New Year's wishes though my acknowledgement of the same is duplicated to several of you?

For a week, I have been here at our summer camp in the desert. The Mission has several acres of sand out here, dotted with airy huts constructed of boards and coarse matting. They look rather desolate from without, but are cool and airy with the sea breezes blowing through the matting walls all day and all night. And the waste of sands is very restful whether it be in the hush of early morning, the shimmering heat of noon, or the glorious star-lit night. We are not quite so many as usual here this year, which adds to the restfulness also. When every room is full, there isn't too much quiet or too much privacy!

Just now a group of children are playing just outside our house and coming in frequently for things to play with—which doesn't aid greatly in writing letters !

My work is still in Zagazig, to which I hope to return after another month. The past year has been a particularly busy one (though I fear that I say that of most of them) and I have been thankful for full schools. The financial difficulties under which

the mission has been working of late have added many problems of making ends meet to the other problems of administration which we all must face. The Zagazig school has been harder hit than many, not because its proportionate cut in appropriation was any greater, but because it had less to start with.

The political situation at present is very unsettled. The former Prime Minister, Nahas Pasha, has been visiting Delta towns and popular uprisings have followed. There is rumor of a general strike and uprising against the present government scheduled for the near future. It may all come to nothing, as many previous schemes have done.

Again, I thank you for your continued remembrance of me in spite of long distances and long silences. May what is left of this "new year" bring you prosperity and happiness!

Very sincerely yours,
Elsie M. French.

THE COMMERCIAL SCHOOL IN ALEXANDRIA—AMERICAN MISSION AND CHRISTIAN WORK

By Rev. W. P. Gilmore

The educated Egyptian has been reluctant to enter the commercial world. Practically all Egyptian business of any magnitude is in the hands of foreigners. The office personnel of business houses consists largely of foreigners. Egyptians have preferred to obtain employment of this nature in the offices of the government. But the government cannot employ all of its youth that seeks white collar work.

Because of this complex, the young Egyptian has not found it easy or inviting to build up independent business or to make good in office work with foreigners.

With a view to meeting this problem the Commercial School at Alexandria was established. A few Egyptians took advantage of the school from the first, but Europeans and Syrians were the quickest to appreciate it. Many of these have risen to responsible and remunerative positions.

Today there is evidence that Egyptians are opening their eyes to the fact that they cannot depend upon government employment. At one time the roll of our school would have shown that the majority of our students were Syrians, another time that the majority were Greeks, but today the most numerous group is Egyptian.

Our graduates have found employment in various offices. American business makes use of them. They are found employed by the Consulate, American Trade Commissioner, Vacuum Oil, American Bible Society and other American offices. General Motors Headquarters for the Near East located in Alexandria has become intimately related to the work of our school owing to the fact that more than thirty of our former students are employed there. Some of the older ones are in positions of responsibility and have salaries in excess of those who a few years before were their instructors.

Another interesting phase of the employment of the students is those who have gone into business for themselves. Individuals desiring independence from employers quietly establish themselves and with much pride we view their success. Successful Egyptian partnerships, conducting a commission business with acumen and integrity have sprung up in Alexandria, where much business of this nature is found.

In spite of the fact that there has been a great deal of unemployment, it is impossible to find a graduate of our school who is without work.

Gratifying as it is to view the exceptional success that our students enjoy we would feel that we had failed if we were not able to point to some as successful Christian business men. Throughout the course of training, Bible study holds as important a place as Typewriting or Bookkeeping. It

is graded and enters into the average scholarship grade the same as any other lesson. The young men are urged to be active Christians.

The pioneer Street Sabbath School organizer in Cairo is an Egyptian graduate employed by the Vacuum Oil Company who gave freely of his time to the work. In Alexandria the only one who has led and persevered in Street Sabbath School work is a Syrian graduate of the school who is employed by a British firm. He has been called upon to endure Moslem persecutions, false arrest, bitter disappointment and considerable expense, but has never wavered. As a leader of Christian Endeavor work he has been invaluable.

By-products in many great industrial interests have today a prominent place in the world of commerce. The aim of our school has been to produce Christian business men but we have a by-product which we esteem highly. It is Christian ministers of the gospel.

An American graduate employed in Palestine found himself surrounded by many of his exiled fellow countrymen. Their children were without school and the community had no spiritual leader. After working hard in spare time to minister to these needs, he heard the call to give his whole time to this work and for several years has worked in Sidon as pastor and teacher. Recently he has been called to France to become the Protestant pastor of an Armenian Protestant community, and is planning to take up the work soon.

Somewhere in Ohio is one of the first Syrian graduates of our school, an ordained minister of the Methodist church.

In a Baptist seminary at Fort Worth, Texas, is an Egyptian graduate. He first was sent to Palestine in answer to the call of the Jerusalem Y. M. C. A. for a typist. After a few years of employment he felt the call of the people there . At his own expense he is preparing himself to work among the Palestinian people.

The list of interesting examples is not exhausted. We expect this list to grow. As the school is not very old we cannot yet tell how deep the effect on the Commercial world will be. But because our student body is cosmopolitan we penetrate the whole fabric of employees. Because we have made a good name among both employers and employees we shall penetrate further. Because we meet a fundamental and growing need of young Egypt we shall enjoy the unique opportunity of holding up Christ to those who are in the business world.

AN HISTORIC SCHOOL

By Miss Marie F. Tait, Cairo, Egypt

Last year the fate of Kulali School for Girls was rather uncertain. Because of reductions the school had been taken off the Mission budget at the winter meeting of Association. No one wanted to see work closed and so we were told that if money for carrying on the school could be obtained outside the Mission budget that the school might continue. We made it a matter of prayer and asked others to pray with us that if it were the Lord's will that the school continue He would send the necessary funds. The money was very slow coming in. Finally we had in hands and had promised half the sum which was deemed necessary to continue the school. I wrote to the Educational Board of the Mission and told them how much had come in and that we had faith that the remainder would come. They had faith with us and told us to go ahead and make plans for the next year. We planned to reduce the number of teachers from nine to six in order to reduce expenses. We continued to pray and our prayers were wonderfully answered. One day the last of June I received a cable saying that the Second United Presbyterian Church of Mercer, Pennsylvania was sending three hundred forty-one dollars for Kulali

School. This completed the sum necessary for continuing the school and there was even a little more than we had figured that we actually needed. Our hearts rejoiced and we gave thanks that Kulali was saved for at least another year.

At the opening of school last fall many changes and adjustments were necessary because of the reduction in the number of teachers and consequently a reduction in the number of classes. We had some discouragements, too. A much smaller enrollment was the greatest of these. This was caused mainly by the Coptic Church starting a rival school near by. They opened their school in August and spread the report that the American Mission School was not going to open. Consequently they took a number of our girls. Through it all the teachers showed a wonderful spirit of cooperation. The enrollment increased gradually until at present we have one hundred eight on the roll, all that we can well care for.

Rev. Ibrahim Said of the Theological Seminary is to have a week of meetings during March, and Rev. J. W. Acheson is to follow with a Communicants' Class for some of the girls who have expressed their desire to unite with the church. Our communion is to be held the last Sabbath of March and we are looking to a very blessed time then.

Again we are faced with the school being closed. Not altogether this time because of the lack of money (I believe it would come this time as it did before), but because of the lack of a sufficient number of women missionaries. There were eleven vacancies to be filled and only five women to fill them. Association felt that Kulali should be closed to make one more worker available. And so as far as the Mission is concerned, Kulali School will be closed next year, and I am to go to the Mary Clokey Porter Girls' Boarding School in Tanta to be associated with Miss Sara Meloy in the management of that school.

Kulali School for Girls has been in existence since 1884. The people of the Kulali Church are feeling very badly that the school is to be closed. They are a very poor congregation and have not the courage to take up the support of the school because they feel that they are not financially able. I hope that they will yet see their way to keeping some sort of a school going where their girls will have Christian training. We are still praying that in some way the school may be continued unless the Lord shows us definitely that it is not His will. Will you not pray with us?

A HAPPY FAMILY

By Miss Venna R. Patterson, Cairo, Egypt.

Perhaps you have forgotten just how many can be accommodated in the Ezbekieh Girls' High School. We should indeed take great pleasure in ushering you into our court in which the girls line up each morning before they divide into their three groups for Chapel. I am sure that as you look at these two hundred and fifty-five girls in this space thirty-two feet square, you would wonder how the girls could find any place in which to exercise, for this is not only their court for calesthenics, but it is their playground as well.

As you gaze upon our student body you would be interested to know that even though it is made up of different religions, it is really a very happy united family. Unless we told you, you would never guess that here there are 110 Protestants, 94 Copts, 20 from the Greek Orthodox Church, 15 Moslems, 8 Catholics, some of whom are Armenian, some Syrian, and some Roman. Eight Spanish Jews complete our list.

The Boarding Department is necessarily small, but the twenty-seven girls nearly fill it to capacity. But how much it seems like one big family when they gather for games as they do occasionally on a Friday evening, or as they come in by their own spe-

cial request to sing songs around the piano.

Not long ago we had a most helpful series of special evangelistic meetings conducted by the Rev. Ibrahim Said, one of our Egyptian pastors who is connected with the Theological Seminary of the Evangelical Church. He did indeed seem to be led of the Spirit, and the spiritual life of the school seemed to be quickened. At the following communion service, thirteen girls united with the Ezbekieh Church, and there are those who are wanting to join other Evangelical Churches which their parents attend.

The general spirit of service which exists throughout the school manifests itself in various forms, one of which is the willingness and the desire to go out following the morning Sabbath School and church service and help conduct street Sabbath Schools in various parts of Cairo. Often in one group alone, there may be as many as a hundred and thirty-five little children who are given the Bible stories and the Word of Life.

There are eleven girls in the 1930 graduating class. These girls who will be receiving their diplomas from the Normal Training Department, have already begun to prepare their English or their Arabic essays which will be delivered at the Commencement Season. As girls go out from the school year after year, one cannot begin to estimate the influence which they will exert, but we know that they are servants at work in the Master's vineyard, and that even though they may seem comparatively few in number, He can take them and use them to the honor and glory of His Name here in the land of Egypt.

SIGNS OF PROGRESS

By Miss Mary L. Thompson

Pressly Memorial Institute, Assiut, Egypt.

Unfortunately Cook's steamers bring tourists to Assiut on Saturdays. When they visit the school they see only the buildings. These few lines will be scarcely more than a glimpse at our work, but we hope that it will be more real as the result of them.

One of the inspiring things about our life is to see the whole school gathered in the chapel. The girls come from homes of every sort. About 250 of them receive aid either in part or in full. The generous help of American and Egyptian friends makes it possible for many girls, who would otherwise go without them, to have school privileges.

There are thirty-three teachers in the school. Thirteen Egyptian teachers and thirteen Americans live in the boarding school. (Fortunately we are not superstitious!)

The course of study is equivalent to that of a high school at home. The girls work hard. An encouraging fact is the steady increase of girls in our secondary department. Girls are remaining in school longer.

This year one of our Egyptian teachers was taken ill with typhoid fever. When the case was reported the Government doctor appeared to inoculate the whole school. That modern methods of prevention have come to be accepted was indicated by the calm way in which all the girls passed through the ordeal.

A new development this year has been the literary programs given by groups of English classes. The girls have entered with enthusiasm into the presentation of dramatizations of stories read in literature classes. Audiences have been appreciated.

The enrollment of pupils in the piano department has been gratifying, and a greater earnestness is shown in their work. A group of graduate girls have met once a week for chorus work. Their singing at Christmas time pleased the patients in the Hospital.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A THANK-OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

Some one has said, "The fragrant flower of thanksgiving, which blossoms in the heart of God's people, is the result of a little bud called praise which is firmly affixed to the stem and stalk of Christian faith." Praise is the outburst of adoring worship that comes from a grateful heart—from one who knows that God is the giver of every good and perfect gift. The Psalms are filled with songs of praise.

"Forget not all his benefits," says the Psalmist in that mountain peak of praise the 103 Psalm. We are to remember some of the blessings the Lord is daily bestowing. As we review the days we can not remember all but as we recall only a few of them our hearts are filled with praise.

We are now approaching our 1930 Ingathering Day. In this service we will present our accumulated thank-offerings of the days and weeks of this year.

It should be a day of praise and rejoicing for each member of missionary societies. God has blessed us personally and as societies. We have abundant reasons to praise Him and to express our gratitude to Him by our Thank-Offerings.

If each member will remember His goodness through the days of this year and express this gratitude our 1930 will be the Best offering—a real love offering.

HOW CAN WE MAKE OUR 1930 THANK-OFFERING OUR BEST

PRAY for it. Pray daily. Pray in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank-Offering boxes.

ADVERTISE your Thank-Offering service for several weeks previous.

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanks-giving, and prayer.

PLAN to give the new pageant "Christians Thank-Offering."

READ aloud to your society the Story the Last Thank-offering Blanks Tell. It will enthuse and stimulate every member to greater efforts for the 1930 Thank-Offering.

KEEP all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to General Treasurer.

INSTRUCTION

1. Order Thank-Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," to all the women in your congregation. It is helpful for the Thank-Offering Committee to send with each envelope a personal letter of invitation.

2. Plan to meet the expense of carrying on the Thank-Offering in your congregation from the contingent fund of your society, and never—no never—take it from your Thank-Offering.

3. Do not retard the work of your Presbyterial Thank-Offering Secretary, and mar the annual report of your General Thank-Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Wom-

en's, Young Women's, and Junior Societies were sent to your Presbyterial Thank-Offering Secretary on September 3rd. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank-Offerings:—

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object—*however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support, by diverting your Thank-Offerings into any channel outside of that for which the women of the church are held responsible.

6. The Treasurer—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa., closes her books for the 1930 offering on January 1, 1931, hence your offering should be in her hands—through your Presbyterial Treasurer—not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank-Offering boxes for the next year's offering and with the little pink Junior boxes where there are children.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

MIDDLE EGYPT PRESBYTERIAL

Recently it was our privilege to read a detailed report of the last meeting of this presbyterial. The meeting was held in the Fayoum Evangelical Church. The splendid report was written by Miss Margaret A. Work. The large auditorium was well filled with women and girls from all but one of the missionary societies between Cairo and Assiut.

I wish it were possible to give you all this report for it is so interesting. One part of that program will be especially interesting to all readers as very soon we too will be presenting our thank-offerings. It is as follows: "The Thank-Offering service itself was very impressive. A member of each society took her place on the platform. In turn she named her society, gave amount of the offering presented, and gave a verse of Scripture. Then all heads were bowed as the acting president led our hearts in a prayer of thanksgiving and praise, a prayer not only of dedication of the money brought but of the hearts of all those who from all parts of the Presbyterial were joining in this offering.

"As we were dismissed for noon, the committee met for distribution of the offering and their report as adopted later assigned more than half to the work of the Synod (Ministerial Relief, support of the Seminary, support of village schools, etc.) The nearly two hundred dollars remaining were distributed between The American Bible Society, Tanta Bible Teachers' Training School and our three orphanages: ours for boys in Caloiub, Fowler Orphanage for girls and a third which is conducted by another Mission, a home for children and widows, located in Assiut.

"The girls of the Fayoum School presented a beautiful playlet which you may have seen or helped to give "Thanksgiving Ann". I wonder if it could have been more charming than in its Egyptian setting. Those who know Arabic say that the girl who had the part of the old black Sudani cook learned the Sudani Arabic perfectly, but that was only the medium. The thing that counts most is that her little song, "I sing to my Lord with thankful heart (Psalm 9:1) has been on the lips of delegates often since that time, and we hope the message of "God's portion first" has really sunk into many hearts.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Mercer Presbyterial—Lebanon Y. W. M. S., 12 members, President, Marguerite Hoagland.

Los Angeles Presbyterial—San Diego Y. W. M. S., 10 members, President, Miss Margaret Wissler. (See in Methods column the fact that this society is showing signs of real life.)

"THE THIRD HAND"

John B. Gough is credited with a witticism in one of his lectures. He was evidently trying to impress his hearers of the need of prompt action in attacking evil and seeking its overthrow or in upholding a good law or good officers. He said that "Most folk seem to have three hands apiece, —a right hand, a left hand and "a little behindhand". Then he added that unless they watch closely the third hand will undo all that the other two hands have done.

As you think on these words are you not impressed with their truth? True, one or both of your hands may be real transgressors, but among people of worth this third hand is often the cause for more annoyance than the other two put together.

Ministers and other leaders frequently have their patience strained to the breaking point. They even have to pause a bit to permit late comers to be seated so that the public prayer or sermon or lecture may not be interrupted. The strangest part about the tardy habit is that people do not seem to feel that they have been discourteous or annoying to others or that a nasty habit is being displayed.

This third hand shows itself in social life. After keeping a hostess on "a hot griddle" a half hour or more while the delicious luncheon was losing its freshness, all because just one guest was late, the charming manner of the delinquent as she sweetly said, "Am I late?" scarcely mollified the distraught hostess. Although several years have passed, the incident is not forgotten by some of the guests and perhaps not by the hostess.

This little hand is dangerous in the business circle. A person known to value time lightly will not be sought for high office. The store that is on time seasonally, provided it is recognized as a reliable firm, is the one to which customers flock.

If this third hand interferes with business, society, the pulpit and the platform, does it not stand to reason that it offends in other walks of life? Probably no one thing has more to do with killing a missionary society than tardiness unless it be non-attendance. The leader of a meeting scents defeat if the membership drops in very slowly. The hour is set—8 o'clock! Yet many have no idea of being present at that hour. Put the time on one hour—and some would be behindhand!

This third hand is not the possession of just one country or one nationality. Nor does it belong to just one type of organization although a devotee of the order, the Eastern Star, said she must not in any case be late

to meeting. If it was important for her to be prompt in attendance there, surely we owe the same loyalty to divine service or the missionary meeting!

There is a tendency to charge all deficiencies to parentage or ancestors more remote. This is an unhappy reflection on those who cannot talk back! The writer commenting on Mr. Gough's statement said,—"This is a part of our human equipment for which we cannot hold God responible". *He did not give us the third hand!*

When you have read this far, stop and consider:—Do I have two hands or am I possessed of a third,—just "a little behindhand"?

AS TO CONTINUING THE BIBLE READINGS

Some time ago a notice was inserted in the Magazine asking if there was still a desire for the Bible questions; if so, a reply would be appreciated. It was also stated that some of these replies might be published in part at least. Very soon two letters came. Others may yet come .

Mrs. C. B. Saunderson, 111 Grand St., Burlington, Iowa, says that "To the members of the Inasmuch Circle of King's Daughters in Burlington as well as to me personally the discontinuance of those questions would be a distinct loss. We use them in answer to roll call. I copy and give out a list of from fifteen to twenty of these questions each time. Each member is enthusiastic over them and claims to receive more personal benefit from "searching the Scriptures" than from the topics or papers on some lines of Bible study that are given.

One member uses her questions with the members of her Sabbath School class". Mrs. Saunderson said that once she sent a list on request to a Circle in a smaller town, and closes by saying "We hopefully desire that you may not deprive us of the source of supply which is so helpful".

Mrs. T. D. Reed, Fresno, Calif., Rt. 5, Box 329, writes thus: "Every member of our society hopes you will continue to publish the Readings.

"We have chosen sides with a leader for each side, our Bible Reading Secretary asking the questions side by side. If any one fails to answer the question, it is passed to the other side. We have used this plan for two years and find it very interesting.

"Many of our ladies, myself among them, say that in looking up the questions, we often read on, thus gaining a knowledge of some bit of Bible history we would not otherwise get.

"Another thing—several of our members are taking the Magazine so they can have the questions, thus serving a two-fold purpose for they gain a knowledge of our work, too. These people also take part in our meetings because of these questions". Mrs. Reed's closing words are:—"So the members of the Easton W. M. S. sincerely and unanimously hope you will continue to publish the Bible Readings".

In view of the fact that people so far separated as Iowa and California find real benefit in the Bible Readings, it seems advisable to continue them. Will some other group venture to tell how you use the questions if at all. Your plan may be helpful to some other society.

It is heartening to have such fervent expressions as found in these two letters . If you have anything to say, it is not too late.

And here comes another word, this time from the east:—Mrs. J. R. Wineman, 47 Kunkle Ave., Homer City, Pa., correspondent,—"The Young Women's Society of Homer City sincerely hopes that the Bible Reading Department and Bible questions will be continued in the Missionary Magazine". This society has it in mind to use the questions in a contest manner so of course would be very sorry to have them discontinued". This testimony makes it about unanimous west to east doesn't it? Far west, middle west, east!

THE KERCHIEFS

It was suggested that any society receiving a kerchief could say thank-you in print if it cared to. This is the first formal action received:—

The Maria Blair Young Women's Society of Indiana Presbytery wishes to thank Miss Finney, the women of Egypt, etc., for the beautiful Kerchief presented to it at the W. G. M. S. Convention. We are glad to know that we were able to help in a small way each department of Women's Work, work for the Master.

Thanking you again,

"The Maria Blair Missionary Society".

By Anna Hudelson.

Methods

Miss Helen Gilfillan of 103 Cedar Blvd., South Hills Branch, Pittsburgh, Pa., chairman of the program committee of the King's Daughters of Mt. Lebanon congregation has passed in the new year-book of the society. It is very attractive and contains a number of good ideas. The pages vary in length, making it possible to carry the index at the foot of the pages. It is so easy to find just what you are seeking.

"God's Minute" occupies a place to the fore:

"Only sixty seconds in it
Forced upon me—can't refuse it
Didn't seek it, didn't choose it,
But it's up to me to use it,
Give account if I abuse it;
Just a tiny little minute,
But Eternity is in it".

A verse missionary members might well ponder.

Then August, the almost universal vacation month for the missionary society, presents a few lines worth thinking on:

"Rest is not the quitting time of the busy career;
Rest is the fitting of self to one's sphere.
'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life;
'Tis loving and serving the highest and best,
'Tis onward, unswerving, and this is 'True Rest'."

A couplet which all might well consider:

"If it is not right, do not do it;
If it is not true, do not say it".

The different mission fields and other departments of work done by the women appear on the program. A special Mothers' and Daughters' meeting is planned for.

This verse is appended:

"A mother is one who understands,
She does not forgive—she doesn't have to,
She does better—she understands;
She is like fire and purifies all you do,
She is like water, and cleanses all you say,
S-H-E U-N-D-E-R-S-T-A-N-D-S!"

The poet has his way of expressing his thoughts, sometimes extravagant indeed. We would not say "she purifies all we do" or "cleanses all we say", but we do know that she is likely to put the best construction on her children's actions, and she understands if anyone does.

The year book of the "Helen Ferrier Circle", Hanover, Illinois, presents several items of interest. It is hand-made, decorations and all. The cover of yellow has a border done with pen and ink. A circle, also in ink, is formed by using its name, "north" and "south" joined by curved lines on the "east" and "west" sides, simple but artistic in style.

Every member knows the purpose of the organization for it is declared on the very first page. A special subject is assigned for each roll call, such as faith, temptation, education and giving. "Y. W. notes" feature some of the meetings. To know more about this program write Mrs. Renwick Speer, Hanover, Ill. She can tell you the nature of the dialogues and plays planned for.

The W. M. S. of the Third Church of Pittsburgh, Pa., Mrs. R. T. Stewart, 1524 Shady Avenue, correspondent, has a varied program. A luncheon in a tea-room and a visit to the beautiful new Orphans' Home near Valencia, Pa., must have been delightful. Other days with luncheon at the church so that a mission study class might be held after which a stated Prayer Circle was conducted followed by the devotional period and the regular program.

If you belong to a society which is not able to have both a mission study class and a program, perhaps Mrs. Stewart can tell you just how the above plan works in her church. You may find a way, too, for you are not among those who can never see anything better than the "plans we have always followed!"

A progressive dinner is to be held. Now what can that be? Ask the correspondent.

Mrs. Lucy Guterl, president of the Summit Avenue Y. W. of Jersey City, N. J. writes that her society gave a "corn-beef" supper to a group of sixty people. She has volunteered to give to any one who may desire a list of the food required. It seems that those who enjoyed this meal were profuse in their praise of its merits. Mrs. Guterl's address is 24 Whitman Ave., Jersey City, N. J.

While this department is specially interested in original contributions, a little space is given now and again to poems or separate stanzas which may give a real message. The following sent in by Mrs. Guterl and penned by Elfleda Benjamin has an uplifting thought:

GIVING THE BEST

"What if the silver-throated birds
Should fail to yield us their music sweet?
What if the flowers should hold their breath
That we might none of their fragrance greet?
Or the great round sun in eternal light
Bury himself from eternal sight—
Or the crystal springs lock their treasure sweet
From the thirsty world in the brown earth deep?
I doubt if the birds in their tiny throats
Could hold the rapturous songs they sing;
The flowers would smother in odors sweet
If they failed to yield us the fragrance they bring.
The mighty sun if shorn of his beams
Would blindly grope in the darkness chill
And the springs would drown if they failed to yield
Their lives the river and ocean to fill.
What is the chorus that fills the air
That with breath divine from the sod doth spring?
'Giving is living—the wide world through;
Who giveth his best is greater than king'."

A society not yet announced to the public as being organized has written asking where to send certain hospital supplies it has prepared in its short life. It is the Y. W. M. S. of San Diego, Calif. It has bolts of gauze, three of them, made into different widths of bandages, two bolts for eye, arm, leg and larger dressings as well as other materials for hospital use. If plans carry out, adhesive tape, heavy muslin sling dressings, etc., will also be in the box. Miss Margaret Wissler, 4607 Terrace Drive, San Diego, can give you particulars regarding the workings of this society so recently formed. That a new organization has already accomplished something worthwhile should encourage well established organizations to attempt to do big things, too.

This society lives in the midst of scenic beauty so has peculiar advantages. It plans to hold a sunset vesper service at a place called Sunset Cliffs, its regular meeting. In the fall it plans to entertain the Senior society. You see that it is vigorous!

Here is how a society in a college town is able to have a successful year in spite of the many diversions due to college life. Any one who has knowledge of the small town with its crowd of students and accompanying activities does not need to be told about

how difficult it is to maintain a congregational missionary society.

This society, New Concord, Ohio, finds that to make the program month by month is preferable to one for the whole year. Resident and visiting missionaries are at the "call and beck" of the society! First hand information is thus at hand. By having a flexible program these persons can be invited when in town to help present the program, thus giving the society a liberal education in present day mission work.

A committee of two serves throughout the year. It appoints two other members each month to care for that particular program. The testimony to this plan is—"very, very interesting meetings".

Such a plan may not be advisable in a community of a different type.

Some of you may be interested in the reading contest plan of Caledonia Presbyterial. This may be adapted to congregational use if you prefer a local contest.

The points in the reading contest as given are:—Missionary books, five and ten; (possibly the size of the book enters into the number of points). Most temperance books count ten each. *The Womens Missionary Magazine* is valued at ten—each copy.

A committee decides on the books to be read and the number of credits to be allowed for each.

A cup awaits the society having the most points at the close of the year. If a society wins the cup for three years, it belongs to it. Otherwise it passes from society to society.

Mrs. K. W. Smith, 348 E. Ferry St., Buffalo, N. Y., who sent in the information, says she thinks this plan has stimulated the reading of the Magazine,—a worthwhile result?

One of our Methodist friends passed on a bright idea regarding reports. In this particular district, or what we would speak of as a presbyterial, each society sent to a certain officer an artificial flower to represent each new member gained during the year. The flowers were sent before the day of the convention so that the officer could arrange her "boquet" in the best possible manner. The flowers were placed in points of advantage about the platform,—any place to make a real display.

This plan may have many variations. Each auxiliary may be assigned a certain flower to represent its new members. There would be a healthful spirit of rivalry encouraged, each society desiring to present the largest boquet of roses, lilies, carnations or whatever its flower might be.

While this plan seemed to be for membership only, it could be adapted for use in some other line.

REPORT OF INTERNATIONAL CONVENTION OF RELIGIOUS EDUCATION, TORONTO CANADA

By Miss Viola Bayne

"What do you think about the Convention"? was the question asked and answered many times each day as the sessions of the International Convention of Religious Education drew to a close.

The verdict which different delegates gave in answer to this question varied with the varying interests and temperments. In general, however, the feeling seemed to be that it had been a very thoughtful and studious Convention, and that those who came with a serious purpose had not been disappointed.

The messages in the general sessions of the Convention dealt with the great emphasis of the Christian religion, and with the outstanding tasks of the Christian church. A deep devotional and religious note pervaded the utterances of the speakers, and no one who followed the trends of thought carefully could have the least doubt that religious education is becoming more deeply Christian.

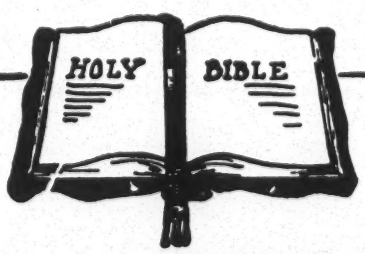
Some have suggested that there should have been a deeper evangelistic note in the Convention. Others felt that the evangelistic ferver under-

lined all that had been done in facing the problems of obeying the Master's commission to go and teach . To set evangelism over against Christian teaching would be to distort the true meaning of evangelism and to circumscribe the true meaning of teaching. Was there not a true evangelistic zeal in the heart of the Master when He said "Go ye . . . . teaching them"? The convention has looked beyond the scope of the present Sabbath School and visioned a day when the whole church shall be a school in Christian living. Not so much how we can *magnify an organization* as how we can *advance a vital process* has been the burden of the messages of these sessions. The *whole church* must go about the *whole task of the Kingdom through Christian teaching.*

Not all the speakers agreed in their emphasis or recommendations. Not every delegate agreed with the statements of every speaker. This was a sign of vitality in the Convention. An educational process has gone on. Horizons have been broadened because new and sometimes disturbing ideas had to be faced. *If the function of a teacher is to raise questions rather than to answer them,* and to *point the pupil in the way in which the answer may be found* then one is justified in speaking of this Convention as an educational adventure.

One emphasis which predominated the general sessions was that the best that we know in religious education must be made more accessible to the rank and file of church school workers. It must be brought down to common terms and everyday experience. To this end there must be more effective field supervision, through better denominational cooperation.

The Convention met in the Toronto Exposition Grounds. The spacious park made possible many pleasant and leisurely moments between sessions. The Hall of Friendship was an ideal place for fellowship, and a stimulation to take advantage of leisure moments to visit the educational exhibits and thus to add materially to the benefits of the Convention. Every session was attended by from two to five thousand delegates. There were some sixty folk there from Pennsylvania; seven delegates from the vicinity of Pittsburgh.

Bible  Readings

321. Heb. 12:2.
322. 2 Tim. 4:8.
323. Jer. 17:19.
324. Matt. 15:19.
325. Psa. 51:10.
326. Jer. 17:10.
327. 1 Sam. 16:7.
328. Psa. 44:21.
329. Ezek. 11:19; 36:26.
330. Heb. 12:5-7.
331. What little insect is referred to as worthy of emulation?
332. What does the wise man say about the lazy man?
333. What "seven things" does the Lord hate?
334. How can we bind a thing continually on our hearts?
335. Which commandment is the only one with promise?
336. Where are a parent's instructions compared to a "lamp" and a "light"?
337. Where is God's Word called a "lamp" and a "light"?
338. Where is the "wisdom" chapter which commands us to "Hear" and the reason?
339. To what did Solomon compare wisdom?
340. How did Paul consider all things as compared with Jesus Christ?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

In September 1876 Cynthia Eleanor Wilson left her home in Morning Sun, Iowa to go to the faraway land of India as a foreign missionary and ambassador of the Lord Jesus Christ and a representative of the Board of Foreign Missions of the United Presbyterian Church, for you see this was seven years before the W. G. M. S. was born. I think the Gordons and Miss Elizabeth McCahon went the same year. Miss Wilson was graduated from Monmouth College three years before. In those days there were but few United Presbyterian missionaries in India so those who were there carried heavy responsibilities. In the first ten years she was in charge of four different mission stations in different sections of the Punjab, supervising both school and evangelistic work. She was especially gifted in language, easily acquiring the difficult Punjabi, and used her talent by translating two books of the New Testament and a number of religious books into languages that both Hindus and Mohammedans could read. Two of these books with strange names were printed in America and were, of course, circulated in India.

Eleven years after Miss Cynthia went to India she was joined by her sister, Miss Rosa Wilson, and these two labored together for most of their sojourn afterward as the Mission tried to locate the sisters in the same place. In 1918, because of failing health, Miss Cynthia was allowed to remain in this country and her devoted sister stayed with her.

For forty-three years she served the Master and the Church and the people of the Punjab. She was greatly beloved by all the native people, younger and older, with whom she came in contact. She went to the harems, up long flights of stairs to the top of the house, from which many of the brides never came down until they were carried down at the end of their lives, and she was always a welcome guest. She carried them the story of the Saviour, the only God of Whom India had ever heard Who cared for women and Who loved to be ministered to by them. She taught them to read in their own language and also to write; she taught them how to make their garments, how to embroider, and how to crochet. She brought rays of sunshine and life and light into these darkened homes, and who can tell how many have entered the Heavenly Home through her ministrations?

The two sisters located in California where they had sisters and nephews and nieces living, making their home in beautiful Pasadena. In October 1929 Cynthia had a fall in her home which resulted in a fracture of the thigh. She was taken at once to the beautiful hospital in Pasadena where she received every earthly care until she entered her Heavenly Home on July 5, 1930.

She was a very useful member of the Pasadena congregation during her sojourn there as also of the Los Angeles Presbyterial, whose meetings she attended whenever possible. She was greatly interested in the work of the W. G. M. S. at home and abroad and manifested her interest by taking out an Annuity Bond in 1919, eleven years ago. The principal of this bond was intended for work in India and will be so used by the Board whose work she loved and whom she trusted to carry out her wishes. We will let you know later what special use will be made of this sacred money.

Some years ago her sister died in Pasadena and Miss Cynthia later secured a lot in the same cemetery, where her precious body now lies. The funeral service was held in the United Presbyterian Church of Pasadena with Drs. E. S. McKitrick and

James D. Rankin in charge of the service. Her sorrowing sister writes: "They read so many comforting passages of Scripture and made so many beautiful remarks about Cynthia that we were all comforted. The large audience present gave evidence of the esteem in which she was held". To her only sister, Rosa, and all the other bereaved friends the tenderest sympathies of the Women's Board go out as they take up life without dear Cynthia but feeling sure of a glad reunion in the Better Country.

On August 7th Dr. Reba C. Hunsberger sailed by way of Germany and Italy for hospital work in India . On August 8th Miss Viola Bayne sailed for the work of an "R. N." in Abyssinia and Miss Una Coie sailed for work in the Sudan. On August 9th Miss Sarah B. Meloy and Miss Helen M. Walker sailed for work in Egypt. Miss Meloy goes back after her furlough but Miss Walker, the daughter of a missionary, and born in Egypt, now goes out for her first term. On the same ship Miss Martha Glass returns, having been allowed to come to this country from Egypt at her own expense as her summer vacation. On August 16th Miss E. Roxy Martin sailed for Egypt to resume her work in the Girls' School in the Ezbekia building, Cairo. All of these, as far as we know, have reached their desired haven. One of the things for which we thank the Lord over and over is the remarkable fact that in almost seventy-five years of missionary service the life of every United Presbyterian missionary has been precious in His sight. Not one of these, in peace or war, has failed to reach their destination in comfort.

August is always a great month in New Wilmington. This year the Young People's Missionary Conference held its twenty-fifth anniversary, opening August 8th and closing August 15th. For that Conference the following missionaries were invited guests: From the Sudan—the Misses Mary E. Coie, Aulora R. McIntyre, and Ruth M. Parks (newly elected); From India—the Misses Laurella Dickson, Mary E. Kyle, Eva M. Hewitt (new) and Marian T. Peterson (new); From Egypt—the Misses Minnehaha Finney, Lillian McClelland, Carol E. McMillan, and Ruth M. Williamson. On August 16th the same missionaries met with ten members of the Women's Board and quite a number of members of the Foreign Board for the Post-Conference which closed on the 18th. So you see some members of the Women's Board and their missionaries were in New Wilmington from the eighth to the eighteenth of August with every minute of every day full of interesting topics concerning the upbuilding of the Kingdom. At the Post-Conference the problems on the field and the difficulties that arise both at home and abroad were all reverently and frankly discussed. Much time was spent in devotional service in charge of Miss Anna Milligan and the days afforded precious opportunities of meeting with each other and the Master and of praising Him for blessings and mercies of the past and of imploring Him for wisdom and guidance for the future.

As is our custom if the Lord will, the Treasurer and the Foreign Secretary of the Women's Board plan to go to New York to see the big party sail in September. The details of our farewell with them will be given in the October Magazine. Of course you remember that all these sailings and all these shipments of baggage and all these hotel reservations are arranged by our ubiquitous friend, Mr. George B. McClellan. We are sorry to report that he has not been very well but we hope he has fully regained his health and strength before this time.

The Mary B. Reid Memorial Hospital in Sargodha, India needs an operating table . The one in use there is more than twenty years old so has served its purpose well. You will be pleased to know that the Board authorized Dr. Hunsberger to pur-

chase a table from the Kny-Scheerer Corporation of New York before she sailed . Mr. McClellan will attend to shipping this table with the missionary party that sails in September. We know how glad the workers in the Mary B. Reid Memorial will be to read of this, because they will have the September Magazine before they will have the operating table. They need a sterilizer also but we have been unable to purchase this because we did not know whether the sterilizer would be run by electricty, steam, gas, or kerosene.

We are glad to report that up-to-date none of the troubles in India seem to have affected our missionaries or our institutions. They are quietly working away as usual, not being alarmists or taking sides one way or the other but faithfully serving the Lord in the place to which He has sent them, trusting Him to watch over and guard them.

Letters from Miss Turk and Miss Soule of the Sudan bring the glad information that they are both having a well-deserved rest and recreation. Miss Turk, you will recall, was sent out as an "R. N." but she has been compelled to assume the responsibilities of that G. B. S. in Khartum North and, according to all the reports we have received, has done the work wonderfully well.

Miss Helen Walker, already mentioned, is the only new missionary to date that has been appointed for Egypt, this year. Do not blame the Board; we are eager to send all whom the Lord "thrusts out". Two new girls have been elected to go to India, as previously reported; and we are happy to say we think we have secured at least one to go to Khartum North in the Sudan. We are almost afraid to publish the names at this date. After a missionary is elected we immediately begin to pray to the Master: "If we have made a mistake, dear Lord, hinder her going". And He answers that prayer in a wonderful way. So we do not usually print the names of the persons elected until it looks as if their sailing was assured.

Mr. Russell, the treasurer of the Abyssinian Mission, writes that there is great financial confusion there in the value of the Maria Theresa dollar. Some people would like to have the Bank of Abyssinia consolidated with something else and the result is that the value of the dollar has decreased greatly. We will, of course, be expected to make up the deficits at the end of the year. These are some of the unforeseen things that occur, for which no missionary is responsible but which have to be met.

As our churches resume the work this autumn pray that the meetings of all our Presbyterials may be wonderfully blessed, that the number of members in our congregations and missionary societies may be increased; that there may be more tithepayers and more readers of the Magazine; that the Holy Spirit may descend in power for service so that the year 1930 may be one of the best in our history because of the numbers that have fled to the Ark of Safety for refuge.

"I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late;
Therefore we need to pray—and wait.
I know not if the blessing sought
Will come in just the way I thought,
I leave my prayers with Him alone,
Whose will is wiser than my own."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETIES

A new Junior Missionary society has recently been organized at Shannon City, Iowa. Mrs. Fred J. McConnelee is the Superintendent.

Miss Viola Bayne, who attended the International Conference on Religious Education held in Toronto, Canada, June 23 to 29, 1930, has kindly contributed the following notes on an address made by Dr. Poole upon the subject

"THE CHARTER OF CHILDHOOD"

"The Children's Charter", said Dr. Poole, former president of the World's Association, "was definitely secured when Jesus said, 'suffer the little children to come unto me, and forbid them not for of such is the Kingdom of God'."

"The achievement of a personality like that of Jesus is the final goal of all educational evangelism. Our Lord and Master took a child and set him in the midst. It was a beautiful act and was intended to teach the saving simplicity of a child's heart and mind, and the inward nature of the Kingdom of God.

"In our day, of vast organization, almost bewildering in its multiplicity at a time when the words, 'content' and 'tecnique', are much heralded, it is inspiring to watch Jesus at work among children. He is in very truth the Child-Lover of the ages.

"Christ entered the stream of human life at its source. In His earthly ministry He set His Gospel to the task of recovering the lost romance of life. To a bizarre and blase age Jesus said, 'except ye be converted and become as little children ye can in no wise enter into the Kingdom of God'. To a weary restless, craving, anxious world, disappointed with its old religions and philosophies and politics; to a world aching for relief and restoration He said, 'suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven'. To men grown synical and sordid through acknowledged impotence, and harsh futility of things, He said, 'Take heed. that ye despise not one of these little ones, for I say to you, that in Heaven their angels do always behold the face of my Father, which is in Heaven'. And to those who exploited childhood and robbed it of its birthright. he said, 'Whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depths of the sea'.

"The charter of Childhood carries a call for the rebirth of a sense of wonder, of spontaneity, of freshness, of faith and reverence. It was a suberb challenge to recover saving simplicity in religion and life.

"It is the function of religion to restore the lost poetry of life. I do not wonder that Jesus Christ should have said, 'Take heed that ye despise not one of these little ones'. The warning against contempt is one that we all need to heed. Nothing so corrodes the human spirit as the cynicism born of contempt. There are three main causes of contempt toward childhood, lack of knowledge, lack of wisdom, lack of reverence. If we really understand the vastness and marvellous organization of the universe we could never be filled with a Spirit of contempt.

"It is not ignorance alone which produces contempt but also the lack of that wisdom without which Knowledge is vain. It is these missing ministries of these Guardian angels, that leave us chilled and impoverished.

Our Saviour who will someday be our Judge warns us againts 'Contempt of life, something infinitely more serious than Contempt of Court'.

"More than a quarter of a century ago, Mr. Coulson Kernahan wrote a little book entitled, 'A World Without a Child'. Projecting his mind ahead a hundred years he sees a contemptuous and sodden age—made up of pleasurists and pessimists who in their vulgar cyncism have repudiated the solemn obligations of life, and drifted inevitably to the condition of a World without a Child. They are taken at their futile and fatuous estimate and dealt with according to their own sordid aspirations and so God sends forth a decree, 'Behold now I make barren the womb of the world. Spring-time shall come again, but with it shall come no new child. Henceforth creation and pro-creation shall cease'.

"Then followed thirty years of barrenness—no new life. The blight of an awful curse was on the world. Insanity seemed to be the only oblivious stuff that could blot out the delirious memory. Then at this point a world reeling in reckless riot suddenly steadied. In abject humiliation it sought forgiveness, and the Divine pity heard and answered. The babble of baby voices was heard again, the chiming of child-laughter rippling and intermittent as wind-swayed bells. The contempt of life that had eaten like a canker was purged and the world was young gain.

"The Charter of Childhood thus accepted with all its implications presents a tremendous challenge. The heartening fact of the hour is that the human spirit and the Divine Spirit are engaged in the cooperative business of growing Christian character. The trained teacher is the greatest instrumentality of the creative Spirit of God. The conservation of the child is a greater Christian achievement than the reclamation of the adult. Jesus saw the fields were white to the harvest. Surely the whitest party of that harvest is the Childhood of the world.

"Go . . . . teach.'—is not only an unfullfilled commission it is likewise an imperative commission. Learn or perish is written over every human institution. The sheer chaos of the world has flung the teaching art into a prominence heretofore unknown.

"Go teach that civilization is a unity—a collective achievement, a common heritage and a joint responsibility.

"Go teach with light-filled eyes and growing heart, that ballets and not bullets; that law and not war is Kingdom building material. Teach that men are to be considered before money-bags. Conscience above coupons, duties above dividends. Teach that personality must take precedence to property. Teach that friendships are better protection than battleships and that within the covenant mercies of Christ the dynamic of reconcilliation reaches all.

"Our charter is clear, our mandate is definite, and our opportunity is superb. The Living Christ, competent to meet all the demands of this living age, resummons us to service. May vision and valor give us a heightened sense of vocation—'GO . . . . . TEACH'."

A NEW AMERICAN

A significant international gesture that has recently been brought to the attention of the world, is the awarding of first prize in a California state-wide contest to a Japanese girl for writing the best American flag creed. Fumie Yanagisawa, an 8th grade student in the Berkeley, California, schools when she wrote the creed, is the winner. The contest was open to all children between the ages of 12 and 19 and 12,000 manuscripts were submitted. The creed was adopted by the state American Legion as its official pledge of allegiance and is now considered for the national prize.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

INDIANS

By Dr. R. H. Barr, Warm Spring, Oregon.

It has been said "Man is a worshiping being". But his imagination has led him into wrong objects as well as wrong methods of worship. We find this painfully true of the American Indians. He has a very vivid imagination, which seems to serve him well to his liking whenever "It pleaseth me". Nothing seems to please the Indian better, as far as worship is concerned, than to let his mind and imagination play along the line of dreams and visions. The more ignorant he is spiritually the more he seems to be gifted along this line. "Just a little knowledge is a dangerous thing". A striking illustration of this is the interpretation the heathen Indians puts upon 1 Kings 3:5. "In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee". The Indian reasons thus—"The Lord appeared to Solomon and told him what to do and the Lord does the same with me".

The founder of one of our Indian religions said he had a wonderful dream. He told how the Great Spirit appeared and informed him how the Indians should worship. The followers of that dreamer also have dreams—so they say—many of which are most ridiculous and preposterous. But they believe those dreams and think they have as much ground for their belief and worship accordingly as did Solomon. They seem never to have read what the Lord said to Jeremiah (Jer. 23:28) "The prophet that hath a dream, let him tell it as a dream; and he that has my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord". The Lord does not object to the Indian telling a dream, if he really has one. But He does object to telling it as a message from Him, or accepting nonsense—even if dreamed—as a substitute for the inspired word and God's plan of salvation.

Two Indians raised on the Warm Spring reservation, attended the government boarding school and mission services, and united with our church. In after years they fell away to the ways of the world, accepted the Shaker Indian Religion, lived improper lives and not long since died. A few days before one of the men died he told a relative, "I am a sinner. I have lived a wicked life. There is only one hope for me. I must be regenerated". Where did he get that idea? The other man was sick many months. He was talked to and prayed with many different times. God's plan of salvation was lovingly explained to him. But he absolutely refused to desert his dream religion. A short time before the end came he said to a Christian Indian, "I have tried different religions but they have not helped me. Now I am falling back to the teachings I received at the Mission while attending school". "My word shall not return to me void". This is the promise that sustains the Christian Worker everywhere, and encourages him to go forth and sow beside all waters. If the seed has been carefully and prayerfully sown the Master will take care of it.

During the Summer months many of the Indians are away much of the time working here and there, or they are wasting precious harvest time with their Fourth of July Round Up. This seriously effects our Sabbath services. We pray that the word preached and taught at this time may be taking root to bring forth fruit later to the glory of God.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

THEY SAY—"PROHIBITION MUST GO."

Who are "They?"

1. The "wets". Most of them want intoxicating beverages and all of them the large profits involved. Have you noticed how active some of the wealthy wets have been since their private stocks have started shrinking and how a few are seeking to dictate to the government and the people?

2. The wet newspapers. That is, a section of the metropolitan press and several large news agencies. Why? Because they are paid. However, the press of the large city and the wet center is not the voice of the country.

3. The wet politicians. Because it will help their business, for the saloon was the central meeting place for the ward-heelers, political bosses and corrupt influences. Crooked politics and liquor have always been close associates. Good government and booze are strangers to each other.

4. The Anti-Prohibition Organizations. It is a money proposition with them. Do you know that one official of a wet organization gets $25,000 yearly, paid by five rich men?

5. The Uncertain Citizen. Why? Because he would rather drift with the crowd than exert the effort to take a stand. This is the man who believes everything he reads, lets the crowd do his thinking for him, and never takes the trouble to search for the truth or check the "facts".

6. The "Socially Prominent (?)". They do not like "infringements". They prefer their cocktails. This is the group that thinks it smart to flout the law. They are the same group who wail loudly for protection from those who think it an "infringement" to be deprived of their "right" to prey upon the rich. These "socially prominent" are not, however, the socially substantial who make up the strength of the country.

7. Some magazines. Quite often controlled by wet money. Competition is keen, so why not choose a live subject and make the most of it and out of it.

8. Some minority groups. While glad enough to receive the benefits and privileges of democratic government they work to break down American idealism.

9. The mis-informed. A very small group who may be honest about it, but whose opinions are based on wrong information. They read or hear only one side of the question—get their facts from wet sources. Do you always check "facts"?

What Are "They" Trying to Do?

1. To discredit and destroy the influence and leadership of men and organizations which obstruct the movement to seize political control of the country by the wets, in order that a five billion dollar liquor trade with its enormous profits may be erected on the ruins of prohibition. This explains the systematic persecution of certain individuals and organizations.

2. To perfect control of the Democratic party through Mr. Raskob's "blood and iron" policy. Attempts are being made to drive from local and state Democratic organizations every Democratic leader who cannot be used in support of a wet candidate. A campaign of persecution has been carried on against every Southern leader who repudiated Smith.

3. To build in the Republican party a formidable wet movement.

4. To terrorize persons and groups in and near the big cities, who support prohibition, by the apparent building of a hostile community sentiment against their attitude.

5. To intensify and extend the distortion of news, the use of ridicule,

offensive cartoons and editorial abuse in the subservient press, which is not more than one-fourth of the daily newspapers of the country.

6. To gain sympathy of young people by a well-financed wet movement reaching particularly the club groups and attempting to use athletic and social prestige. At the recent Davis Cup Matches in Washington, held at the Chevy Chase Club, the "Young Crusaders" were active in soliciting the support of the players in violation of every canon of good taste. They are frequently seen going from table to table in the clubs of our large cities.

7. To create the appearance that there is a tidal wave of sentiment against prohibition in certain states with a view to detaching them from support of the Constitution with every encouragement to state and personal civil disobedience. Massachusetts and Rhode Island are particularly the objects of attack at the present time.

The first section of the above entitled, "Who Are 'They'?" is an interesting leaflet put out by the M. E. Board of Temperance which is available for your use in any quantity on receipt of your order to the Temperance and Reform department, 904 Publication Bldg., Ninth Street, Pittsburgh. The second half of the above is taken from the Clipsheet of the same board.

PRAYER GROUPS

We would like the missionaries to add the following new prayer groups to their list:

Morgan Hill, Calif.—Mrs. L. M. Parr, Morgan Hill, Calif.

New Concord, Ohio.—Mrs. Jennie McCleery, 108 Montgomery Blvd., New Concord, Ohio.

These groups will welcome letters from any of the missionaries and are looking forward very eagerly to being put on the mailing list.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

Map of the World. In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children-Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Departments of Work, 1930. Free. Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India. 2 cents each.

Tributes

MRS. ANNA SHAFFER BERRY

We the members of the Women's Missionary Society of the U. P. Church of Boise, Idaho, wish to pay this tribute of love and respect to the memory of Mrs. Anna Shaffer Berry, who was called home June 2nd, 1930, after months of suffering.

She was a faithful member, and also treasurer of this society for fourteen years, always ready and willing to undertake any task required of her.

Not only as a member of the Missionary Society will we miss her, but as a Sabbath School teacher and a church worker.

She was always loyal to the United Presbyterian Church, ever in her place in the house of God. We therefore express our sorrow and great loss in her death, and extend our sympathy to the bereaved husband, children and relatives, and commend them to the care of the God whom she loved and served.

Committee:

Mrs. Samuel Bushfield,
Mrs. D. A. McLeod,
Mrs. A. F. Faris.

MRS. HENRY PEARCE

It is with a great sadness and realization of loss that we the members of the Missionary Society of the West Delhi U. P. Church, find it necessary to express our tribute of love and respect to the memory of Mrs. Henry Pearce.

She was a woman of high ideals, a faithful wife and mother, a dutiful and loving daughter to her aged parents.

She loved her church and was ever a loyal member and supporter. We will miss her not only from her accustomed place in the church but also from the Sabbath School and Missionary meetings.

The vacant spot both in our hearts and in the congregation as well as in her family can not easily be refilled but the Heavenly Father, having seen fit to call her home, we resign her to the everlasting glory and ask for His blessing upon those whom she has left behind.

Mrs. Hugh A. Clark,
Mrs. John T. Hamilton,
Mrs. Robt. McCandlish.

MISS CYNTHIA E. WILSON

The women of Keokuk Presbyterial wish to offer a tribute of love and respect to the memory of Miss Cynthia E. Wilson, who was called to her Heavenly Home from Pasadena, California, on July 5, 1930 at the age of 80 years. She was the daughter of this presbyterial, going out from her home in Morning Sun, in 1875 to a service of 41 years in India and returning four times when on a furlough.

She was ever faithful to the cause of missions, especially the work of the Women's Missionary Society and lent inspiration by her service, her presence, and her letters in conventions in this and in other presbyterials.

She was influencial in organizing the first presbyterial in India which met at Gurdaspur in 1891, with delegates from five societies and she rejoiced to see it grow into five presbyterials in 1917.

Although her later years were spent in California, the fragrance of her life lingers as a precious memory and her loss is keenly felt.

We extend our sympathy to the sister Miss Rosa Wilson who was her constant companion both in this country and in India and who is now left alone, and to the brother W. G. Wilson and family of Morning Sun, Ia.

Committee appointed by the president of the Women's Presbyterial at the convention at Stanwood:

Mrs. W. J. Giffin,
Mrs. John Wilson,
Morning Sun, Iowa.

MRS. LUCINDA C. WILCOX

The Women's Missionary Society and also the Women's Bible Class of the U. P. Church of Pittsburg, Kansas, wish to pay loving tribute to the memory of Mrs. Lucinda C. Wilcox.

Although unassuming in manner, she was a model of fidelity—always gracing the house of God by her presence when not hindered by illness.

The nobleness of her character was shown by the love which little children showered upon her. Among Christian graces which she possessed, patience and cheerfulness were most outstanding, and were a great inspiration to all whose lives she touched.

Her tasks completed, her work finished, we humbly say: "Thy will be done".

Mrs. A. B. Keller, Chairman,
Mrs. Jenette Cuthbertson,
Mrs. E. A. Eyestone.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Margaret Fehlman, 1913, ...Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....
Miss Flora Jameson, 1903 .....Jhelum
Miss Olive Laing, 1912, ...Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward ,1923 .....
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Agnes Ballantyne, 1925 .....
.....252 N. Detroit St., Xenia, Ohio
Miss Laurella G. Dickson. 1897 .....Tarkio, Mo.
Miss Nancy Hadley, 1924 .....
.....45 Garden St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormel, R. N., 1925
.....Care of P. A. Hormel, Oakdale, Pa.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Edyth J. Amalong, R.D.2, Pitcairn, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Janet E. Nesbitt, 1925 .....Brookline, N. H.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.
Miss Rosa T. Wilson, 1886, ...
.....320 Mariposa Street, Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxy Martin, 1901 .....
Miss Dora Mason, 1918 .....Assiut
Miss Sarah B. Meloy, 1923 .....
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed. 1919 .....Alexandria
Miss Ida B. Whiteside. 1924 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....533 W. 9th St., Albany, Ore.
Miss Minnehaha Finney, 1894, 121 North 7th St.,
.....Sterling, Kansas
Miss Alice Grimes, 1924 .....
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonia, Michigan
Miss Carol McMillan, 1906 .....
.....Care of T.R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924 .....
Miss Elizabeth S. White, 1924 .....
.....241 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924, ...Ft. Morgan, Colo.

SUDAN

Miss Una Cole, 1918 .....
Miss Esther Minta Ganter, 1928, Khartum North
Miss Ray Huffman, R. N., 1924 .....
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919, R. 2, Shannon City, Iowa.
Miss Elsie E. Grove, 1912, 616 W. North Ave.,
.....N. S. Pittsburgh, Pa.
Miss Aulora R. McIntyre, 1919, ...Lenox, Iowa.

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Viola M. Bayne, 1924 .....
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

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Rev. and Mrs. J. M. Baird, ...Benha
Mr. and Mrs. C. S. Bell, American Bible Society, ...6 Sharia Nubar Pasha, Cairo
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Dr. and Mrs. H. L. Finley, ...Assiut
Rev. and Mrs. Dalton Galloway, ...Beni Suef
Dr. and Mrs. Horace K. Giffen, ...Assiut
Rev. and Mrs. W. P. Gilmor, ...Alexandria
Rev. and Mrs. L. A. Gordon, ...Alexandria
Dr. and Mrs. A. F. Grant, ...Tanta
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Dr. and Mrs. H. S. Hutchison, ...Tanta
Rev. and Mrs. W. B. Jamison, ...Tanta
Dr. and Mrs. Neal D. McClanahan, ...Assiut
Mr. and Mrs. M. C. McFeeters, ...Assiut
Rev. and Mrs. H. A. McGeoch, ...Zagazig
Rev. and Mrs. Ralph T. McLaughlin, ...Cairo
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Rev. and Mrs. J. A. Pollock, ...Mansura
Dr. and Mrs. M. S. Roy, ...Damanhour
Dr. and Mrs. F. Scott Thompson, ...Assiut
Rev. and Mrs. R. W. Walker, ...Luxor
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Dr. and Mrs. Howard Buchanan, 217 N. 1st St., ...Monmouth, Ill.
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Dr. and Mrs. L. M. Henry, ...Milroy, Ind.
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*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Rob't Maxwell, Box 333, New Wilmington, Pa.
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Prof. and Mrs. C. A. Stewart, 310 E. Detroit Ave., ...Monmouth, Ill.
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Rev. and Mrs. J. L. Anderson, Banbury Lane, ...Ben Avon Heights, Pa.
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Rev. H. H. McClellan, 228 S. Water St., ...Olathe, Kans.

ABYSSINIA

Dr. and Mrs. Stuart Bergsma, ...Addis Ababa
Rev. and Mrs. B. B. Buchanan, ...Sayo, via, Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Gorei, via, Addis Ababa
Dr. and Mrs. J. S. Maxwell, ...Sayo, via, Gambela, The Sudan
Mr. and Mrs. F. L. Russell, ...Addis Ababa
Mr. and Mrs. P. R. West, ..Gorei, via, Addis Ababa

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty, 401 E. 10th St., ...Oklahoma City, Okla.
Dr. and Mrs. A. W. Pollock, ...957 Euclid Ave., Ontario, Cal.
Rev. and Mrs. Robt. M. Wilson, ...Cleburne, Texas

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* Retired from active service.
** Honorary Missionary.

OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN EVERETT, WASH., JUNE 1931

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Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

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Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.

Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.

Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

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President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.

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Recording Secretary: Mrs. R. M. Douglass, 525 Hulton Rd., Oakmont, Pa.

Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks, St., Pittsburgh, Pa.

Donation Secretary: Mrs. Howard Stevenson, Emily St., Crafton, Pa.

Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.

2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.

Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S. Pittsburgh, Pa.

Cor. Sec.: Mrs. Frank Long, 2434 Perrysville Ave., N. S., Pittsburgh, Pa.

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Financial Ch.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

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*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.

Knoxville—Miss Anna Rutherford, Miss Jennie Robertson, Miss Myrta McVey, Miss Bertha Ball, Miss Laura Baum, Miss Katherine Sancken.

*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. O. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.

*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Alabama. Shipping point, Arlington, Ala.

Arlington, Ala.—Post Office address, Annemanie, Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address ,Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

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Rev. R. V. Barr .....Warmspring, Ore.
Rev. W. A. Matthews, ...Simnasho, Ore.

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A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

"SERVANTS OF JESUS CHRIST"

The great fact is that life is service; the only question is "**Whom** will we serve?—F. W. Faber .

The golden sunsets and the starry heavens, the beautiful mountains and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.—F. W. Faber.

Opportunity with ability means responsibility.—Bishop Hunt.

When the Lord calls He qualifies; when He qualifies He calls.—Matt. Henry.

"It is a poor mathematician who is always counting up his own resources only and never reckons upon the infinite ability of Christ".

"Once it was my working
Hence it His shall be,
Once I tried to use Him
Now He uses me".

"True service can come only when the heart is consecrated to the Master, only when each day the soul cry is, 'Lead me in the perfect way'."

Upon the silvery thread—called time—let us each day, as it passes, string two beautiful beads; the one—pearly white—obedience to our Father; the other—burnished gold—service to our brethren. —Rev. Jas. Maxon.

What though you have but a sling and a few stones from the brook? You have your skill, your purpose, and your God, and Goliath is dead as soon as you do your best.—Daniel Phillips.

"Success is spelled with seven letters. Of the seven only one is found in 'fame', and one in 'money' but three are found in 'happiness'."

A good W. M. S. motto: "Enthusiasm+zeal—self×love÷members=success".

"Enthusiasm sets the embers glowing,
But only work can keep the fires a'going."

Put your soul into whatever special form of service is open to you and in that one form recognize the potentiality of infinite service.—W. L. Watkinson.

The place of duty is the place of enrichment.—Rev. Jas. Benson.

In a life of loving service we find our truest discipleship, our greatest happiness, and the only true peace known to the heart of man, for man closest approaches God when he serves best.—Rev. Jas. Maxon.

Understand this first, last and always: The world wants the best thing. It wants your best.—Francis Willard.

"He will not spurn the feeblest service,
humblest love,
He only asks that of our store we give to
Him the best we have".

The consciousness of duty performed gives us music at midnight.—Geo. Herbert.

No man can do anything well who does not esteem his work to be worth while.—Emerson.

The doing things from duty is but a stage on the road to the Kingdom of truth and love.—Geo. MacDonald.

The true measure of every Christian worker's power is found largely in the heart. If you long to win souls to Christ you must love them.—Dr. Halleck.

Doing service for some of His little ones about you—that is the way Christ lived, when He and His Father **worked**.—Maltbie D. Babcock.

It is **work** that keeps faith sweet and strong. And though we leave the mount of vision we do not leave the Lord. He is with us in the shop, the office and the place of toil. The only way to lose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill, he would have found himself alone.—J. D. Jones.

"Just an everyday life for the Master;
Just doing the 'next thing' alway;
And then at the close our service complete,
We are crowned forever and aye".

Whoever **"in the name of Jesus Christ"** is giving himself or herself to soothing throbbing hearts and making human burdens lighter is serving the Christ.—Len G. Broughton.

Our Prayer:
"O God, give us sincere, loyal hearts! Help us to serve Thee only! Guard us from compromise in holy things! May our allegiance to Thee be true!"
—Mrs. Mary Porter Kyle, Monmouth, Ill.

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Cut furnished from Mrs. George Moore Memorial Fund.